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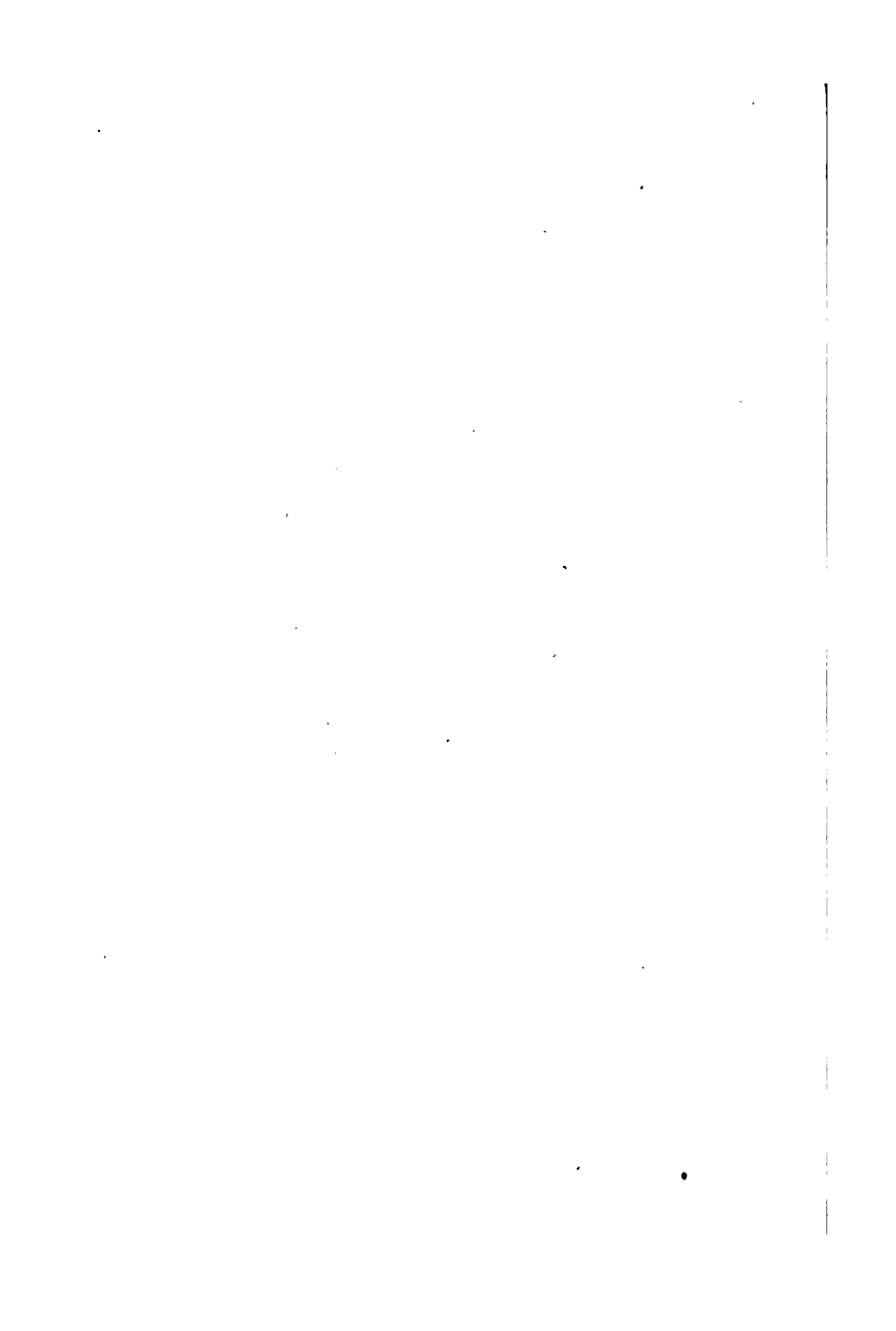


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PREFACE.

THE great obstacle to the beginner in reading Homer is not the meaning, but the accident: the forms of the words are so different from those which he has learnt (with great difficulty) in the Grammar, that he is likely at first starting to be in despair. To look out all the unknown forms in the dictionary is endless; and very often the points he is in search of he cannot find there. In the short Grammars they are not to be found, and in the larger ones they have to be hunted for up and down in small-print notes.

This difficulty I have endeavoured to meet, by giving in the notes a clear and short statement of the Epic forms as they arise; and these notes are distinguished from the others by being enclosed in square brackets [...]. I have also given a brief *résumé* [Notes on the Language], where all the main forms are brought together. Of this the teacher will make what use he thinks best; either by setting it to be learnt by degrees, or, better per-

haps, by constantly referring to it, till it becomes familiar to the learner.

As a great deal of the dictionary-work in Homer is waste of time, I have given in the notes sufficient information about a great many words, so that the weary labour of turning over the pages of Liddell and Scott may be reduced to reasonable dimensions. At the same time, I have not thought it good to supply the place of a dictionary altogether, believing that it would on the whole be a loss to do so.

The syntax of Homer differs in many ways from the more developed and precise Attic in which most of the Greek classics are written ; but a great deal of Greek may be learned from the former, and not a little from a comparison of the two. I have endeavoured in the Notes on Language to put clearly the main points ; and in the notes at the end to leave nothing important unnoticed.

The Indices I have made unusually full, believing that it helps the learner much in using any school-book properly to be able to find at once anything that he wants in it.

The right way to read Homer is to read him rapidly, a long piece at a time : if he is not enjoyed, he is nothing. But far the best way to learn to do this is to read a little very thoroughly. The two

processes may be indeed alternated ; and I strongly recommend an interchange of longer lessons (done rapidly, and with the minimum of parsing and comment) with shorter lessons, in which every point is carefully examined. But in any case the latter process cannot be dispensed with.

In preparing this little edition I have availed myself of the following aids, to which my best acknowledgments are due :—

La Roche's Critical Edition of the Iliad : Leipzig, 1876. On this is based mainly the text which I have adopted.

La Roche's Smaller Edition for Schools : Berlin, 1870. Besides an excellent commentary, this contains an invaluable introduction on the metre and language, with exhaustive references, which has been incalculably useful to me all through the work.

Ameis' School Edition : Leipzig, 1872. A first-rate commentary, perhaps the best there is on Homer.

Faesi's Iliad : Berlin, 1871.

Merry's Odyssey, i.-xii. (Clarendon Press), 1874.

One of the best English school-books. I need scarcely say, if Mr. Merry had edited the *Iliad* I should not have attempted it.

On one or two points I have also consulted with

profit the larger edition of the *Odyssey*, i.-xii. (Merry and Riddell), 1876.

Besides these must be mentioned, *Curtius' Greek Etymology* (Grundzüge Gr. Et., Leipzig, 1869); *Autenrieth's Homeric Dictionary* (edited by Dr. Keep, New York, 1877), a most attractive and business-like book; and of course *Grote's History of Greece*.

For the Geography (in the Second Book) I have studied carefully Grote's maps and those of Kiepert.

In the Preface and notes I have mostly abandoned the meaningless custom of spelling the Greek names according to their Latin corruptions. There are, however, some names so thoroughly naturalised in their Latin spelling that I have thought it best to leave them unchanged in their familiar shape. This course is plainly open to objections; but it seems to me that the other courses are still more so.

RUGBY, August 1877.

INTRODUCTION.

(I.) HOMERIC POEMS.

The two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius ; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious.

They are the earliest and the greatest of what are called Epic poems ; they are, that is to say, stories of heroic deeds and adventures ; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

The reasons why they have been such a delight to the world for twenty-five centuries are briefly these : their simplicity, their naturalness, their picturesqueness, their imaginativeness, their variety, their life, and, above all, the nobleness and force of the metre and language.

(2.) THE POET.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition, and nothing more. Even in early times, it was said that at least seven cities claimed him as their countryman. But all the Greeks of classical times were agreed in attributing to him both the *Iliad* and the *Odyssey*, and other compositions known as the Hymns. [See below, (6.) and (7.)]

(3.) DATE.

Herodotus the historian (writing about 410 B.C.) puts the date of Homer about four centuries before himself. This would ascribe the composition of these poems to the ninth century B.C.; and all that can be said is, that in the absence of other evidence this is as likely a period as any other. [See below, (6.) and (7.)]

(4.) HOW TRANSMITTED.

It is disputed whether writing was known when the *Iliad* and *Odyssey* were composed: the internal evidence is rather against it. But anyhow the poems (whether in their present shape or not—see below) were handed down for some centuries by minstrels, who learnt them from one another, and recited them at public festivals.

.

These minstrels were called Rhapsodists (*ῥαψωδοί*, 'stitchers of song'), and among the most famous of them were the Homeridae of Chios, as they called themselves,—a clan or school of bards who claimed descent from Homer himself. Antiquity records that Peisistratos, tyrant of Athens, first collected (probably about B.C. 540) the Homeric poems and reduced them to writing.

(5.) CRITICS OF HOMER.

About 150 B.C. flourished Aristarchos of Alexandria, the first great critic. He studied Homer for years, made a careful recension of the text, rejecting what he considered spurious, and edited the poems to the best of his power in their genuine state. Our text is based upon this recension. Some of the school of critics who followed him continued his work; and a party arose called Separators (*chorizontes*), who maintained that the *Iliad* and *Odyssey* were written by different people at different epochs.

(6.) WOLF'S PROLEGOMENA.

The old theory continued however to be generally current till the question was raised in a more thorough way by a German Professor, F. A. Wolf of Halle, who, in 1795, published his Pro-

legomena to Homer. Arguing from the difficulty and improbability of composing such long poems in days when there was no writing and reading, and from indications in the poems themselves that they were not originally whole compositions, but made in parts, he concluded that they arose out of short ballads of heroic adventure, afterwards combined. Those who took the other side replied that to transmit long poems by memory was not so hard, when the very want of writing made men cultivate memory more, when the minstrels devoted their lives specially to the work, and when several people combined, taking each a different portion of the poem to recite.

(7.) CONCLUSION.

The controversy is not decided, and perhaps never will be. It seems however to be generally felt now that the difficulty of oral transmission was exaggerated by Wolf. At the same time, it is generally acknowledged that the differences between the *Odyssey* and the *Iliad* (differences of tradition, of belief about gods, of the state of society, etc.) are so great as to make it unlikely that they were written by the same poet or poets, or even at the same epoch. There is much in the *Iliad* also to favour the view, advanced by Grote

and others, that it was originally an epic about Achilles (as the opening lines indicate), and that it was afterwards enlarged to include a great deal more about the other Greeks who fought against Troy.

This theory accounts, as Grote argues, for one difficulty in the books before us. Zeus, in Book II., promises Thetis to honour Achilles by making the Greeks worsted without him. He accordingly excites Agamemnon by a dream to attack the enemy, inspiring him with hopes of victory. But Agamemnon deludes the people by saying that Zeus is against them, and they are only encouraged to fight by Odysseus. Thus Agamemnon while professing to obey the dream does something quite different. Moreover, the result of the battle is favourable to the Greeks. Thus the story is confused and contradictory. Grote's explanation is, that the First Book is part of the original epic of Achilles, while the larger *Iliad* begins in the Second Book; and that the part which does not quite fit is a primitive and not very successful attempt to piece the two together.

Below is given an outline of the story. The legend with which it begins is not found in the *Iliad* itself, but was the subject of another Epic, now lost, but composed probably about the same

time as the *Iliad*. This Epic was called 'The Cyprian Story' (τὰ Κύπρια), and was afterwards ascribed to Stasinos of Cypros. It contained the legend which was afterwards told in the shape in which it is here given.

This Cyprian story, with the *Iliad* and *Odyssey*, formed part of a collection of Epics, called the Epic Cycle. There were once a vast number of them, which have been all lost but these two. The poets who wrote them were called Cyclic poets.

(8.) OUTLINE OF STORY.

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris or goddess of strife; so she came in at the banquet and threw down an apple inscribed 'To the fairest.' A strife at once arose, as Here, Aphrodite, and Pallas each claimed the apple for herself. They referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene,

agreed to revenge her abduction, and made war on Troy. This was the famous Trojan war, which lasted ten years, and in the last year of which the First Book of the *Iliad* opens.

The leader of the host is Agamemnon, king of Mycenae, and brother of Menelaos. The great warrior Achilles has been offended by Agamemnon taking away from him Briseis, a fair captive who has been assigned to him as part of the spoil. He withdraws himself and his forces from the war, he appeals to his goddess-mother Thetis, who pleads to Zeus for him, and raises dissension among the gods till Hephaistos appeases the strife.

The Second Book opens with a dream which Zeus sends to Agamemnon, bidding him lead out his forces to attack and take Troy, which is destined to fall. The king summons the host, but to try their temper advises them to return home; they all agree, and rush to their ships, but are detained by the skill of Odysseus; and the assembly being recalled, Nestor advises a muster of the troops. The rest of the book is taken up with a catalogue of all the troops of the Greeks and Trojans.

Book III. relates the duel between Menelaos and Paris, wherein the latter is overcome, but rescued by Aphrodite. Book IV. describes the

beginning of the first battle ; Book v. the heroism of the Greek warrior Diomedes ; Book vi. his friendly converse with Glaucos, and the parting of Hector and Andromache ; and Book vii. the single combat of Hector and Aias. In Book viii. the second battle begins, where the Greeks are defeated ; so that in Book ix. they send an embassy to beg the return of Achilles, which is refused. In Book x. Diomedes and Odysseus reconnoitre the Trojans by night. In Book xi. the third battle begins, and the exploits of Agamemnon and Hector are described. Book xii. gives the fourth battle at the Grecian wall. The fourth battle is continued in Book xiii. ; and in Book xiv. Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In Book xv. there is another battle, in which Aias performs great deeds ; and in Book xvi. Patroclos borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in Book xvii. ; and Book xviii. describes the grief of Achilles, and the new armour which Hephaistos makes for him. In Book xix. Achilles is reconciled to Agamemnon, and in Books xx. and xxi. he fights with great havoc, till in Book xxii. he slays Hector. Book xxiii. describes the funeral honours of Patroclos ; and

the poem ends with the redemption and burning of the body of Hector in Book XXIV.

The time of each event is carefully marked all through ; and the whole narrative of the poem occupies fifty-seven days.

(9.) THE GODS.

The following short account of the gods in Homer may be useful to the beginner.

The gods in Homer live in their home on Olympus, where Hephaistos has made them a dwelling or chamber for each, i. 608. They are all interested in the doings of men, and especially in the Trojan war. They are by no means all agreed, but on the contrary have a good many bickerings with each other, and, particularly as regards the war, intrigue freely against one another in favour of one side or the other. They are conceived as usually in human form, though they can assume any other form when they please, or if they like be invisible ; they can pass anywhere, and very rapidly, and have many other super-human powers ; but in many respects also they are very like men. There is a very vivid description of them at the end of the First Book which shows this well. Thus they all leave Olympus to go and stay feasting with the blameless

Aethiopians on the edge of the world, i. 423. Zeus is afraid of the anger of Here, 519; and Here sometimes reviles him, *ib.* Thetis is told to retire quietly lest Here should see her, 522. They eat and drink, and laugh and weep, and sleep and walk, etc., just like men. The following is a brief list of the chief personages amongst them :—

Zeus, son of Kronos, the king of gods and men ; he has dethroned his father, and overcome rebellious monsters called Titans, sons of earth ; he is lord of clouds, thunder, lightning, etc.

Poseidaon, brother of Zeus, lord of the sea, and shaker of the earth ; he sends winds and storms.

Aides, brother of Zeus, god of the nether world, where the dead lie in darkness.

Here, sister and wife of Zeus, patroness of Argos and Sparta ; jealousy makes her side with the Greeks in the war. See outline of story.

Ares, son of Zeus and Here, god of war.

Apollon, son of Zeus and Leto, god of the bow, whose shafts are deadly, i. 43. Also called *Phoibos*, god of light ; of prophecy, i. 72 ; of music, i. 603.

Artemis, his sister, also goddess of the bow, and a great huntress.

Hephaistos, son of Zeus and Here, god of fire ; identified with fire, ii. 426. The great artificer, making the shield of Achilles, and the houses of the gods, i. 608 ; and the sceptre of Zeus.

Hermeias, or *Hermes*, called the bright, ii. 103 ; the messenger of the gods.

Athenaie, or *Athene*, also called Pallas, perhaps 'the brandisher,' as she carries the aegis or great shield of Zeus, ii. 448, and is accomplished both in the arts of peace and in war.

Aphrodite, daughter of Zeus, goddess of love and beauty. She is also called *Kypris* and *Kythereia*, from her places of worship.

Dionysos, son of Zeus and Semele, called a delight to mortals, xiv. 325 ; very slightly mentioned in the *Iliad*.

Demeter, goddess of the earth and its fruits ; rarely mentioned in the *Iliad*.

Besides these there are several minor powers, such as *Eos*, the dawn, *Eelios*, the sun, etc., which are scarcely more than personifications. Nearly all these gods have their constant epithets,—some of them a great many,—but these will be found in the course of reading.

THE LANGUAGE OF HOMER.

THE DIALECT.

THE dialect of Homer, called 'Epic' in the notes, is the *older Ionic* (as distinguished from the *new Ionic* of Herodotus). It contains, no doubt, and is mainly based on, the Greek which was spoken about the ninth century B.C. by the Greeks of Ionic race. The great variety of forms, however, suggests that the writer did not confine himself to one spoken dialect, but, for purposes of metre, did not reject other forms that came in conveniently. At the same time, there no doubt would be a considerable variety to choose from, in days when there was no writing, even in one dialect.

As this edition is intended for those not far advanced in Greek, I will take it for granted that they are acquainted only with the Attic dialect as set forth in the Greek accidence, and will point out, with special reference to these two books, the main differences between the language of Homer and that of the Athenians of the great literary epoch.

It will be easiest for the learner both to grasp these differences as a whole, and to find what he wants when using these notes for reference, if we follow the lines of the ordinary grammars, taking the parts of speech in their usual order. Only to save trouble we will take the fem. adjectives in *-a* or *-η* with the A-declension, the masc. and neuter in *-os* and *-ov* with the O-declension, to which they properly belong.

FORMS.

1. THE ARTICLE.

There will be much to say about the Epic *use* of the article ; but this had best be said in its place, when we come to speak of Homeric syntax. See p. 33.

Much of the article (all, indeed, except the forms δ , η , $\tau\acute{o}$, $οί$, and $αί$) naturally follows the A- and O-declensions, and is therefore included in what is said of them ; it would be, for example, waste of time to repeat four times—for article, pronoun, noun, and adjective—that $-οισι$ is found for $-οις$ in dat. plur. of O-declension.

All that need be said about the article, therefore, in this place, is that the forms $\tauοί$ and $\tauαί$ are found for the masc. and fem. of the nom. plur. : as $\tauοί$, ii. 346.

2. THE FIRST, OR A-DECLENSION.

This includes the fem. forms of adj. in $-ος$, pron., and the article.

- a. In all cases of the sing., fem. forms have η for long a : as $\eta\epsilon\rhoί\eta$, i. 497 ; $\pi\acute{\alpha}\tau\rho\etaς$, i. 30 ; $\kappa\lambda\iotaσί\eta$, i. 329 ; $\alpha\nuα\deltaεί\eta\nu$, i. 149.
- b. *Nom. Sing.*—Masc. forms have a short for $-ης$: as $\nuε\phi\epsilon\lambda\eta\gamma\epsilon\rho\acute{\epsilon}\tau\alpha$, i. 511 ; $\Thetaυέ\sigma\tau\alpha$, ii. 107, etc.
- c. *Gen. Sing. masc.* for $-ου$ has $-αο$, $-εω$: as $\text{'Α}\tau\rho\epsilon\iota\delta\alphaο$, ii. 9 ; $\Pi\eta\lambda\eta\gamma\acute{\iota}\alpha\delta\epsilonω$, i. 1 : also $-ω$, if a vowel precedes, as $\betaο\rhoέω$.
- d. *Gen. Plur.* for $-ων$ has $-άων$ or $-έων$: as $\alpha\acute{\iota}\chi\mu\eta\tau\acute{\alpha}\omega\nu$, i. 152 ; $\betaου\lambdaέων$, i. 273 ; $\piο\lambda\lambda\acute{\alpha}\omega\nu$, ii. 117 ; $\piο\lambda\lambdaέων$, ii. 131.
- e. *Dat. Plur. fem.* for $-αις$ has $-ης$ or $-ησι$, $\etaσιν$: as $\kappaορυφ\acute{\eta}ς$, ii. 456 ; $\kappaοιλ\etaσιν$, i. 26 ; $\sigma\acute{\eta}\etaσι$, i. 297.

3. THE SECOND, OR O-DECLENSION,

Includes masc. and neut. forms of adj. and participles in $-ος$, pron. in $-ος$, and article ; see 1.

- a. Gen. Sing.*—*-οιο* for *-ου* : as *Τενέδοιο*, i. 38 ; *ἀργυρείοιο*, i. 14 ; *τοῖο*, i. 493. (The *-ου* form also common ; as *ἐκηβόλου*, i. 14 ; *τοῦ*, i. 43, etc.)

The original form was *-οξιο*, then *-οιο*, *-οο*, *-ου*.

The *-οο* form perhaps remains in *δο*, from *δς*, ii. 325 ; see notes.

- b. Dat. Plur.*—*-οισι* for *-οις* : as *σοῖσι*, i. 42 ; *οἰωνοῖσι*, i. 5, etc.

- c. Dual.*—*-οῖν* for *οιν* : as *μαρναμένοιν*, i. 257.

- d. Contracted words* are usually left open : as *νόφ*, i. 132.

- e. Special form* is the gen. *Περεῶο* from *Περέως*, ii. 552.

4. THE THIRD DECLENSION.

- a. In the ι-stems* the *ι* is retained : as *πόλιος* (dissyl.), ii.

811 ; *ὕβριος*, i. 214 ; *πολίων*, ii. 117. (So *πόλιας*.)

Also are found *πόληος*, *πόληες*, etc.)

- b. In the dat.* we find *κόνι*, *μήτι*.

- c. In the acc.* often two forms, *ἔριν*, *ἔριδα*, etc.

- d. In the dat plur.* the termination is often added to the stem and connected by *ε*, and the *σ* in all forms is constantly doubled (adjectives too) : as *πάντεσσι*, i. 288 ; *ἐπέεσσι*, i. 304 ; *κηρύκεσσι*, ii. 50 ; *ἀεικέσσι*, ii. 264. So participles *μυμόντεσσι* (*μύμνουσι*), ii. 296.

In this case there are great varieties, *χείρεσσι*, *χεῖρεσι*, *χερσί*, *πόδεσσι*, *ποσσί*, *ποσί*, etc. ; but the case is never doubtful.

- e. Nouns in -ος* and adjectives and names in *-ης* are usually left uncontracted : as *μένεος*, i. 103 ; *οὔρεα* (*δρη*) i. 157, *ἀληθεία*, etc. But *γέρα*, ii. 237.

- f. Nouns in -εύς* take *η* before vowels : as *Ἀχάληος*, i. 1 ; *βασιλῆϊ*, i. 9 ; *Ἀχιλλῆα*, ii. 3 ; *βασιλήων*, i. 176 ; *οὐρῆας*, i. 50.

- g. Exceptional forms* are : *Ἄρηος* from *Ἄρης*, ii. 110 ; *Ἄϊδι* from *Ἄϊδης*, i. 3 ; *γούνων*, from *γόνυ*, i. 407 ; *δίπτυχα*, acc. from another form *δίπτυχος*, i. 461 ; *δοῦρα* (*δόρυ*), ii. 135.

Also the following irregular forms may be noticed :—

	<i>νίος.</i>	
<i>V.</i>	<i>νιέ,</i> ii. 23.	
<i>G.</i>		<i>νίος,</i> ii. 230.
<i>D.</i>		<i>νίη,</i> ii. 20.
<i>Dual.</i>		<i>νίε,</i> ii. 863.
<i>Plur. N.</i>	<i>νίέες,</i> ii. 568 ; <i>νίης,</i> i. 162.	
<i>A.</i>	<i>νιέας,</i> ii. 693 ; <i>νίης,</i> ii. 193.	

So *ναῦς* has both *ε* and *η* : *νηός,* ii. 358 ; *νηΐ,* ii. 293 ; *νέες,* ii. 509 ; *νηῶν,* ii. 493, and *νεῶν,* ii. 587 ; *νηυσί,* i. 179 ; and *νηεσσί,* i. 71 ; *νέας,* i. 487 ; and *νῆας,* i. 428.

Again from *ἀνήρ* we find the more regular form *ἀνέρες,* etc., i. 262.

5. THE ADJECTIVES.

These have been to a great extent dealt with above : we may, however, notice a few peculiarities.

- a.* Fem. of *-ύς*, *-έα* for *-εΐα* : as *ὠκέα,* ii. 790.
- b.* Acc. masc. of *-εής*, *-έα* (contracted) : as *δυσκλία,* ii. 115.
- c.* *πολύς* has both stems [*πολυ-* (*πολεF-*) and *πολλό-*] more fully than in Attic : thus *πολλόν,* i. 90 ; *πολέες,* ii. 610 ; *πολέας,* i. 559. The fem. is, as in Attic, from stem *πολλο-*.
- d.* *-εα* for *-υν* sometimes : as *εὐρέα.*
- e.* Homer has several varieties of compar. and superl. : see notes.

Thus, in these books : *γλυκίων,* ii. 453 ; *ρίγιον,* i. 325 ; *ἐλέγχιστος,* ii. 225 ; *πλέας* (for *πλέονας*), ii. 129 ; *χερείων,* i. 114 ; *χεριώτερος,* ii. 248 ; *ὀπλότερος,* ii. 707 ; *νείατος* (*νεότατος*), ii. 824.

- f.* Adj. have sometimes two instead of three terminations
Thus, *ἰφθίμους ψυχάς,* i. 3.

6. THE PRONOUNS.

a. The varying forms of the Personal Pronouns will be best exhibited by a table, giving those which differ from the Attic :—

	<i>I.</i>	<i>Thou.</i>	<i>He.</i>
<i>N.S.</i>	ἐγών, ii. 73.	σύνη.	
<i>G.</i>	ἐμέο, ἐμεῦ, i. 88. ἐμεῖο, i. 174 ; ἐμέθεν, i. 525. μεν, i. 37 (<i>enclit.</i>)	σέο, σεῦ. σεῖο, σέθεν, i. 180.	ἐο, ii. 239 ; εἶο. ἔθεν, i. 114 ; εὔ.
<i>D.</i>		τοί, i. 39.	ἐοῖ.
<i>A.</i>			ἐέ, μιν, i. 201.
<i>Dual. N.A.</i>		σφῶϊ, i. 336.	σφῶέ, i. 8.
<i>G.D.</i>		σφῶϊν, i. 257.	σφῶϊν, i. 338.
<i>Plur. N.</i>	ἄμμες.	ὑμμες, i. 274.	
<i>G.</i>	ἡμέων, ἡμείων.	ὑμέων, ὑμείων.	σφέων, σφείων, σφῶν.
<i>D.</i>	ἄμμι, i. 384.	ὑμμι.	σφιν, i. 73.
<i>A.</i>	ἡμέας, ἄμμε.	ὑμέας, ὑμμε.	σφέας, ii. 96 ; σφέϊας, σφᾶς, σφε.

b. Possessives—

Homer also uses *τεός*, 'thine,' i. 138 ; *ἄμός*, 'ours,' *ὑμός*, 'yours,' *σφός*, 'theirs,' also *ἑός*.

c. *τις* makes in gen. *τέο*, ii. 225 ; *τεν*, ii. 388 : dat. *τέφ* : gen. and dat. plur. *τέων* and *τέοισι*.

We find *δοστις* and *δτις*, n. *δττι*, i. 294 ; g. *δττεο*, *δτεο* ; d. *δτέφ* ; a. *δτινα* : plur. g. *δτέων* ; d. *δτέοισι* ; a. *δτινας* ; neut. *δσσα*, i. 554.

d. For article, demonstrative and relative, see Syntax notes, page 33.

e. *δσος* and *ρόσος* (and the words formed from them) are written with double *σ* : as *δσσων*, i. 186 ; *ρόσσα*, ii. 25 ; *ροσσαῦτα*, ii. 328.

7. NUMERALS : ADDITIONAL FORMS.

'one,' fem. ἓα, ἑῆς, ἑῆ.	'first,' πρῶτιστος, i. 105.
'two,' δύο, δοιῶ, δοιοί.	'second,' δεύτερος.
	'third,' τρίτος, i. 252.
'four,' πύσυρες.	'fourth,' τέττατος.
	'seventh,' ἑβδόματος.
'twenty,' εἰκόσι, i. 309.	'eighth,' ὀγδότος.
	'ninth,' ἑνάτος, ii. 295.
	ἑνάτος, ii. 313.

8. VERB.

General Observations.

- a. The *Augment* is optional, being omitted or retained according as the metre requires it : as ἔθηκε, i. 3 ; τεύχε, i. 4. Words with digamma at the beginning had the augment syllabic, of course ; and often kept it, as ἐάγη : see p. 49, on the Digamma, and i. 286.

The lengthening effect of the liquid on vowels (see i. 233) has caused the Augment to stand as a long syllable, when required, in such words as ἔλαβε, ἔμαθε : whence they are spelt with the liquid doubled, ἔλλαβε, ἔμμαθε.

- b. Among the *Personal Endings* we may notice in Homer
 -αται, -ατο for -νται, -ντο : as εἰρύαται, i. 238 ; ἐφθίατο, i. 251 ; κεχαροίατο, i. 256 ; σχοίατο, ii. 98 ; μνησαίατο, ii. 492 ; εἶατ' (ἦνται), ii. 137, etc.
 -εν for -ησαν : as ἤγερθεν, i. 57 ; τράφεν, i. 251 ; ᾤκηθεν, ii. 668.
 -εν for -εσαν : as ξύνινεν, i. 273.
 -αν for -ησαν (from stems in -α-) : ἔβαν, i. 391 ; ἔσταν, ii. 286.
 2d sing. Med. uncontracted : as κέλεαι, i. 74 ; δυνήσσαι, i. 241 ; νέηαι, i. 32 ; ἔπλεο, i. 418 ; σύνθεο, i. 76 ; γνώσσαι, ii. 367, though it may remain contracted, as μετατρέπη, i. 160, γνώση, ii. 365.
 -σθα for -ς in 2d pers. : ἔφησθα, i. 397.

c. The σ of the Weak Aorist (1 aor.) and fut. is constantly doubled in all moods : as καλέσσατο, i. 54 ; ὄμοσσον, i. 76 ; τελέσση, i. 83 ; διασσάμενοι, i. 100 ; ἀπόλεσσαν, i. 268 ; νεμέσσηθεν, ii. 223 ; ἐσσόμενος, ii. 119.

d. A constant tendency to *Assimilation* of vowels ; the most important cases are the following, chiefly occurring in verbs in -αω :—

For -αι : ἀσχαλάα, ii. 293 ; περάαν, ii. 613.

„ -αε : ἀγοράασθε, ii. 337 ; φάανθεν, i. 200.

„ -αο : λαμπετόωντι, i. 104 ; ἐστιχώωντο, ii. 92 ; βοόωντες, ii. 97.

„ -αω : δρόω.

So when two long vowels or diphthongs are made out of one :—

For -η : κρήηνον, i. 41 ; ἀνήη, ii. 34.

„ -αι : ἐκραιάινε, ii. 419.

„ -ω : δώωσι, i. 137 ; γνώωσι, i. 302.

Also consonants, as κάππεσον, i. 593 (κατεπεσ-), κακ-κείοντες (κατακ-), i. 606 ; and καὶ δέ (κατὰ δέ), ii. 160.

e. *Reduplication* is common in Strong Aorists : as

πιθ- πεπίθοιμεν, i. 100. λαθ- ἐκλέλαθον, ii. 600,

τυκ- τετύκοντο, i. 467. and irregularly.

τλα- τέτλαθι, i. 586. ἐνιπ- ἠνίπαπε, ii. 245.

καμ- κεκάμω, i. 168. So also really, ἔειπον,

ταγ- τεταγών, i. 591. i. 286 ; ii. 294.

f. *Syncopated* Strong Aorists are common : i.e. Aorists formed by adding the termination straight to the stem, without any connecting vowel : as

ἄλτο, i. 532 ; δέκτο, ii. 420 ; δέχθαι, i. 23 ; δέγμενος,

ii. 137 ; ᾤρτο, i. 599 ; ἐπέπιθμεν, ii. 341.

Also when the syncope (elision of vowel) occurs in the stem itself : as

ἔπλετο (πελ-), ii. 480 ; ἀγρόμενος (ἀγερ-), ii. 481 ;

ἔγρετο (ἐγερ-), ii. 41.

g. Contracted Verbs

in -έω are mostly left open, though the contractions are used when required: as κοτέοντος, i. 180; ἀφαιρείται, i. 181; στυγέη, i. 186; χραισμεῖν, i. 242; κρατέειν, i. 288.

in -άω are either contracted mostly, as ἡρᾶτο, i. 35, ὀρᾶτο, i. 198, or open, and vowels assimilated. See (d').

in -όω are also generally contracted, though not always.

Other verbs where contracted in Attic are found open in Homer, as ἐρέω, i. 76; μυγέωσι (aor. pass. subj.), ii. 475.

The Moods.

h. The Imperative.

The old termination -θι (which in Attic is confined to Verbs in -μι and Passives) is in Homer found in many Verbs: as κλῦθι, i. 37; τέτλαθι, i. 586.

i. The Subjunctive: observe the following peculiarities:—

The suffix -μι (the older form) is found in the first person of some Subjunctives: as ἐθέλωμι, i. 549.

The Verbs in -μι make *subjunctive* in extended forms with ει- or assimilated η- or ω-: as κιχέω, i. 26; ἐρείομεν (for ἔρωμεν), i. 62; δάωσι, i. 137; γνῶωσι, i. 302; ἀνήη, ii. 34.

The long η- or ω- of the subjunctive is often found short. This is very puzzling to the beginner, as the subjunctive thus loses its distinguishing mark; and I will therefore give all the examples that I can find in these books:—

- | | |
|--------------------------|---|
| 1 Pers. ἐρείομεν, i. 62. | 1 Pers. ἐγείρομεν, ii. 440, and ἵομεν. |
| ἐρύσσομεν, i. 141. | κιχήσομαι, ii. 258, μυθήσομαι, ii. 488. |
| εἶδομεν, i. 363. | 2 Pers. μίσγεαι, ii. 232. |
| ἱλασόμεσθα, i. 444. | 3 Pers. βούλεται, i. 67. |
| θωρήξομεν, ii. 72. | χώσεται, i. 80. |
| προσαμύνομεν, ii. 238. | |

To the third pers. sing. of the subjunctive is added sometimes the older suffix *-σι* (as *-μι* to 1st pers.): as *δῶσι* (3 sing.), i. 129; *δῶησι*, i. 324; *ἐθέλησι*, i. 408; *νυκκείησι*, i. 579.

k. The Infinitive.

For inf. in *-ειν* we find in Homer *-εμεν* and *-έμεναι*: as *δικάζεμεν*, i. 542; *ἐριζέμεναι*, i. 277; *ἀλεξέμεναι*, i. 590; *ἐλθέμεναι*, i. 151.

For contracted inf. in *-εῖν* is found *-ῆναι*: as *φορῆναι*, ii. 107.

For inf. in *-ναι* or *-έναι* is found *-μεν* and *-μεναι*: as *ἔμμεναι* (*εἶναι*), i. 117; *γνώμεναι*, ii. 349; *ἴμεν*, i. 170; *μεθέμεν*, i. 283; *δμοιωθήμεναι*, i. 187.

l. Participles.

Sometimes are found perfects with *ω-* for *ο-*: as *τετριγῶτας*, ii. 314.

Strong perfect participles are frequent: as *πεφυνύια*, i. 513.

Anomalous forms occur: as *κεκληγῶς*, ii. 222; *ἀμφι-αχυνία*, ii. 316.

m. It will be a help to the learner to set down some of the commoner Homeric forms of the irregular verbs which occur in these books.

εἰμί, 'to be.'

2 pres. ind.	<i>έσσί</i> , i. 176;	3 plur.	<i>ἔασι</i> , ii. 125.
imp.	<i>ἔην</i> , ii. 217;	3 plur.	<i>ἔσαν</i> , i. 267.
	<i>ἦεν</i> , i. 593;	pres. part.	<i>έών</i> , i. 70.
fut.	<i>ἔσεται</i> , i. 211;	fut. past.	<i>έσσόμενος</i> , ii. 119.
	<i>έσσεΐται</i> , ii. 393;	inf.	<i>ἔμμεναι</i> , i. 117.
	<i>ἔσsetai</i> , i. 573.	subj.	<i>έω</i> , i. 119.

εἶμι, 'go.'

impf. *ἦιε*, i. 307; 3 pl. *ἴσαν*, i. 494 (also, *ἦιον*, *ἦϊσαν*).
 subj. *ἴομεν*, ii. 440.
 inf. *ἴμεν*, i. 170.

ἔημι, 'send.'

pres. 3 sing. *ἔει*, ii. 752; part. *ἔηκα*, i. 8.
 impf. 3 sing. *ἔει*, i. 25.

βαίνω, 'go.'

3 sing. weak aor. act. *βῆσε* (transitive), i. 310 ; mid. *ἐβήσετο*, i. 428.

3 plur. strong perf. *βεβάασι*, ii. 134 ; plup. *βέβασαν*, ii. 720.

3 plur. strong aor. *ἔβαν*, i. 391.

ἵστημι, 'set.'

3 plur. strong aor. *ἕσταν*, ii. 286.

perf. (strong) part. *ἐσταότες*, ii. 170, 320.

οἶδα, 'know.'

1 plur. *ἴδμεν*, ii. 252 ; part. dat. f. *ἰδυίῃ*, i. 365.

3 sing. plup. *ἤδεε*, ii. 832.

ἔρχομαι (*ἐλθ-*), 'come.'

strong aor. *ἦλυθον*, i. 152 ; perf. *εἰλήλουθας*, i. 202.

ῥημί (old verb), 'say.'

impf. *ῥη*, i. 219, etc.

οἶω, 'think,' i. 558 ; *οἶομαι*, i. 561.

And a few isolated forms : *ἔξε* (*ἔκ-*), ii. 667 ; *ᾔφελλε* (*ᾔφειλ-*), i. 353 ; *πτάμενος* (*πετ-*), ii. 71 ; *ᾔχωκα*, ii. 218 ; *μέμασσαν* (*μα-*), ii. 862 ; *τετρήχει*, ii. 95 ; *ἔτμαγεν* (*τεμ-*), i. 531 ; *αἶδομαι*, i. 331.

9. PREPOSITIONS.

The following variations appear in Homer :—

ἐν : *ἐν*, *ἐν'*, *εἰνί*. *πρόσθε* is also used as a preposition, ii. 359.

ἐνεκα, i. 152. *εἵνεκα*, i. 174.

πρός : *πρὸς*, *ποσί*, i. 245.

ὑπό : *ὑπαί*.

παρά : *παραί*, ii. 700.

ὑπέρ : *ὑπείρ*, ii. 426.

πέραν : *πέρην*, ii. 536 (orig. acc. = 'to the farside of').

10. CHANGES OF SOUND IN HOMERIC DIALECT.

-ει- for -ε- frequent : *πνείνοντος* (*πνε-*), ii. 536 ; *νεί-ατος*, ii. 824 ; *τελεί-ω*, i. 5 ; *νικεί-ησι*, i. 579 ; *νικεῖ-εσκε*, ii. 221 ; *εἴ-ρομαι*, i. 550 ; *εἰάω*, ii. 132 ; *εἵνεκα*, i. 174.

η- for α- frequent : (1.) pure η was always α in Attic, and so we find ἀρήτηρ, i. 11 ; πάτηρ, etc. (3.) α ; λητήρ, ii. 732 ; πρήξαι, i. 562 ; πείρησαι, i. 302 ; ii. 73, etc.

(2.) A heightened α : as ἔμπης, i. 562 ; ἡμαθοεῖς, ii. 77 ; ἡνεμόεις, ii. 606 ; ἡγαθέη, ii. 722.

ε- added (1.) at beginning : εἰκόσι, i. 309 ; εἰσάμενος, ii. 22 ; ἐέργει, ii. 845 ; εἴσας, i. 306, etc.

(2.) Before termination : ἀδελφε-ός, ii. 409 ; μαχε-ομαι, i. 272 ; ἐρέ-ομαι, i. 232 ; κενε-ός, ii. 298.

ἦϊον for εἶον : as ii. 506, Ποσιδῆϊον.

ου- for ο- ; as Οὔλυμπος, i. 44 ; νοῦσος, i. 10, etc.

All the other changes of any importance are remarked upon in the notes.

SYNTAX.

11. THE ARTICLE, DEMONSTRATIVE, AND RELATIVE.

In order to understand the Homeric use of the above parts of speech, it is necessary to go a little into the question of the order in which they naturally arise. The subject, however, is interesting, and not really difficult even for the youngest learner to understand.

In the earliest stage of language the demonstrative alone exists ; it does the work of the other two as well as its own ; and of the third personal pronoun also. In the primitive language, they say not 'the man,' but 'that man ;' *he* is 'that one :' the article does not exist apart from the demonstrative.

Again, they do not say, 'I killed that man, *who* struck me,' but 'I killed that one, that one struck me.' In other words, the two clauses are both of them *independent* statements ; not one independent clause, and one relative or dependent. As time goes on, however, the connection of two such clauses becomes closer ; the dependence of the second on the first gradually comes to be felt ; and the demonstrative slowly acquires a secondary use and means ing, viz., that of a relative proper. In the same way, the

emphasis of the demonstrative before nouns gets worn away; the strong 'that' becomes the slighter and weaker 'the;' and the demonstrative acquires another secondary meaning, viz., that of an article.

It is thus common to find in language Articles or Relatives either the same words as Demonstrative, or developed out of them. In English, 'the' is from the same origin as 'that,' a worn-out form of it in fact; while 'that' is still used relative. Thus we say, '*that* man *that* I met in the town is here;' or to recur to our first example, 'I killed *that* man, *that* struck me.' So in German, 'der' is still used for all three. In French, the personal 'il' and the article 'le' both come from the Latin demonstrative 'ille.'

In the Homeric use of δ , η , $\tau\acute{o}$, we have an exact illustration of this fact of language. This word still retains its original demonstrative meaning, 'that one,' or 'he' (which are not really distinct); and at the same time, the other uses of the simple article 'the,' and the relative 'that' or 'which' have been added to it. In later Greek, as regularly happens in the progress of language, the distinctions are more clearly marked; the relative $\delta\epsilon$ (also originally demonstrative, and existing in Homer as a relative side by side with δ , η , $\tau\acute{o}$) is alone used for relative, and the demonstrative $\alpha\upsilon\tau\omicron\varsigma$, $\delta\delta\epsilon$, and $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ usurp the place of δ , η , $\tau\acute{o}$ for that purpose. But even in later Greek, as we shall see, there are traces still left of the original state of things.

All this will become quite clear with the aid of some illustrations.

- (1.) We have in i. 407, $\tau\acute{\omega}\nu\ \nu\upsilon\upsilon\ \mu\upsilon\upsilon\ \mu\eta\eta\sigma\alpha\sigma\alpha$, 'of *those* things now putting him in mind;' where $\tau\acute{\omega}\nu$ is clearly *demonstrative*.
- (2.) i. 36, . . . $\acute{\alpha}\nu\alpha\kappa\tau\iota$, $\tau\acute{\omicron}\nu\ \eta\acute{\iota}\kappa\omicron\mu\omicron\varsigma\ \tau\acute{\epsilon}\kappa\epsilon\ \Delta\eta\tau\acute{\omega}$, 'to the king *whom* fair-haired Leto bare;' where $\tau\acute{\omicron}\nu$ does the work of a *relative*.
- i. 125, $\alpha\lambda\lambda\acute{\alpha}\ \tau\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \pi\omicron\lambda\acute{\iota}\omega\upsilon\ \epsilon\acute{\xi}\epsilon\pi\rho\acute{\alpha}\theta\omicron\mu\epsilon\upsilon$, $\tau\acute{\alpha}\ \delta\acute{\epsilon}\delta\alpha\sigma\tau\alpha\iota$ (where the two are combined), 'but *what* spoil he took from the cities, *that* has been divided.'

So again, with slightly less demonstrative emphasis, the word becomes a mere pronoun.

- (3.) ὁ γάρ, 'for *he*,' i. 9; τὴν δ', 'and *her*,' i. 29.

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὄκα, ii. 444.

'*they* proclaimed it, and *they* (the people) gathered quickly.'

- (4.) Still more slight is the stress upon it when a substantive is added afterwards, as

τὰ δ' ἐπώχετο κῆλα θεοῖο, i. 383,

'they came flying, shafts of the god.'

This is called the attributive use of the article, and from this to the proper article (τὰ κῆλα, 'the shafts') is a very short step.

- (5.) This we find, *e.g.* i. 54, τῇ δεκάτῃ, 'on the tenth day.'

It is to be noticed that the usage (3.) is found even in later Greek familiarly. ὁ δέ, 'but *he*,' at the beginning of clauses is extremely common; so is the antithetic use, οἱ μὲν . . . οἱ δέ, for 'some . . . and others.' We find also other expressions in colloquial Greek of the later date pointing to the same demonstrative origin, as, for example, τὸ καὶ τὸ, 'this, that, and the other.' The demonstrative meaning of ὅς is also retained in the phrases, ἦ δ' ὅς, ὅς δ' ἔφη, 'said *he*.'

The use of ὅς (usually relative in Homer) is really demonstrative in ii. 872; see note.

The Relative and Oblique Interrogative as Conjunctions.

It is easy to see that these pronouns may slip into a conjunction, as we say τί δρᾷς for 'why do you do it?' ἀγανακτῶ ὅ,τι δρᾷς, 'I am angry *why* you do it,' naturally slipping into 'I am angry *because* you do it.' Hence we get the common conjunction, ὅ,τι, 'because,' or 'that.' Homer uses ὅ (or, what is the same, ὅ τε) in this way, χωόμενος ὅ τ', 'angry *that*,' i. 244.

12. ON THE USE OF ἄν OR κε.

These two particles are exactly equivalent in meaning, and as they are used in Homer quite indifferently one for the other, we will treat of them together.

(1.) They are no doubt originally from demonstrative stems, used adverbially (like *hic*, *ibi*, *ἐνταῦθα*, *τότε*, and a host of other words), and mean 'there,' 'then,' 'so.'

- α. It is natural to all languages, when a conditional sentence is constructed, to have some such particle in the second part or apodosis. Thus, suppose we say, 'If he were to hear, he would rejoice' (where the *if*-clause is called protasis, the other or principal clause the apodosis), it is natural in the apodosis to insert some adverb meaning 'then,' 'in that case,' to mark the connection of the conditional statement ('would rejoice') on the condition ('If . . . hear'). In English we might say, 'If he were to hear, *then* he would rejoice.' In Greek this would be *εἰ πύθοιτο, χαίροι δὲ*, and the *δὲ* occupies exactly the place of the '*then*' in English. (The Germans again use 'so' in this way.)

In this way *δὲ* (and *κε* in Homer) came to be used as the common sign of conditional sentences; and naturally also in those sentences of the same form, which have no actual condition expressed, where the use is called potential.

- β. Another and quite distinct use of *δὲ* is that in which it is added to all kinds of relative pronouns and conjunctions, to make them *indefinite* in meaning. If we say, 'he rejoices *who* hears it,' we refer to one *definite* person. But if we say, 'Whosoever hears it, he rejoices,' we refer to *any* of a number of people; the relative has become *indefinite*. Now, as we add *-so*, *-ever* to *who* in English to make it indefinite, the Greeks added *δὲ* or *κε*: and the two sentences would be *χαίρει, ὅς ἀκούει*, and *ὅς δὲ ἀκούῃ, χαίρει*. (In the latter the Greeks used the subjunctive to denote the indefiniteness, just as in English we can also say, 'whosoever may hear it.') So exactly with conjunctions: 'when,' 'how,' are *definite*; 'whenever,' 'how-

ever,' *indefinite*; and in Greek we have *ὅτε*, *ὥς* for the first, *ὅταν*, *ὥς ἄν* for the second.

Note.—We should note one point about the Greek usage in which a distinction was made that we do not make. When speaking of present or future, they used the relative with *ἄν*, and the subjunctive, as above, *ὅς ἄν ἀκούῃ, χαίρει*; when speaking of the past they used the optative (regularly employed as the past subjunctive—see below), but *did not use ἄν*. Thus, 'whoever heard, rejoiced,' was in Greek, *ὅς ἀκούοι, ἔχαρει*.

c. Another use of *ἄν* is the compound *ἐάν* (or *εἰ κε*) or *ἥν* in the protasis of the condition. This is really a special case of (*b.*), for *εἰ* is properly a relative word. (This is easily seen by looking at the sentence *χαίροι ἄν, εἰ πύθοιτο*, which originally meant 'he would rejoice *in-that-case in-which* he might learn.') So *ἐάν* is originally the indefinite form of *εἰ*, and *ἐὰν πύθῃται, χαίρει* meant properly as we say, 'in case he hears, he rejoices.'

d. Another use we may mention which stands by itself. In *final* sentences (expressing purpose, 'in order that'), just as in English we say, 'that perchance you may hear,' the Greeks sometimes added *ἄν* to the final conjunction. Thus, they would say, *ὥς ἄν ἀκούῃς, πῶς ἄν ἀκούῃς*. Here, too, the *ἄν* is not used with optative.

(2.) So far we have described the usage of the later or developed Greek syntax; and it remains to see how in the primitive speech of Homer the usage differed.

a. In the later Greek in conditional sentences there were only two uses of *ἄν*: with the optative (*χαίροι ἄν*, 'he would rejoice') and with the past indicative (*ἐχάρη ἄν*, 'he would have rejoiced').

Homer's use is much more varied: I will give them all, and mark † those which are not proper Attic usages.

- † (1.) It is found with the *future indicative*—
 i. 139, ὁ δέ κεν κεχολώσεται,
 ‘and he will (or would) then be angry.’
 So i. 175, 523 ; ii. 229.
- † (2.) With the *subjunctive* (see below)—
 i. 137, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
 ‘I myself would take it’ (or ‘will take it’).
 So i. 184, 205 ; ii. 238, 488.
- (3.) With the *optative* (as in later Attic)—
 i. 100, τότε κεν πεπίθοιμεν,
 ‘then we should hearken.’
 i. 255, ἦ κεν γηθήσαι Πρίαμος,
 ‘surely Priam would rejoice.’
 So i. 64, 232, 272, etc., see optative below.
- (4.) With *past indicative* (as in later Attic)—
 ii. 155, ἔνθα κεν . . . νόστος ἐτύχθη,
 ‘Then the return would have been accomplished.’
- (b.) So again Homer uses *κεν* with relatives and conjunctions exactly as in Attic—
 i. 139, ὃν κεν ἴκωμαι : i. 294, ὅττι κεν εἴπῃς.
 So εὐτ’ ἄν, i. 242 ; ἐπὶν, i. 168 ; ὥς ἄν, ii. 139 ;
 εἰς ὃ κεν, ii. 332, etc.
- (c.) And with *εἰ* : εἰ κε μὴ δώωσι, i. 137. So i. 128, 166, 207, etc. But also † Homer uses *εἰ κε* with *optative*—
 ii. 123, εἴπερ γάρ κ’ ἐθέλοιμεν,
 ‘even if we were willing.’
 ii. 597, εἴπερ ἄν αὐταὶ Μοῦσαι ἀείδοιεν,
 ‘even if the Muses themselves were to sing.’
- (d.) And in final sentences—
 i. 32, σαώτερος ὧς κε νήηαι,
 ‘that thou mayst go more safe.’

The learner will understand the subject more fully when the next section, on the Moods, has been read. But it was thought that it would be easier and clearer to take *κε* and *ἄν* first.

13. SUBJUNCTIVE AND OPTATIVE.

Another respect in which the syntax of Homer differs from the later Greek is in the use of the subjunctive and optative moods. It will be seen that the same difference as before has been observed is here also to be found ; namely, that the language being in its primitive state, there is greater variety and freedom in the usage, less regularity and precision.

We will begin with the general remark that these two moods are really one : the optative merely being a remoter form of the subjunctive, just in the same sense in which in English 'might' is used as a remoter form of 'may.'

It will be better to take the subjunctive first by itself, then the optative by itself, and then we will give, as a summary of what has been said, a general scheme of the moods, including them both.

It will tend to clearness if we mark, as before, with a † those usages which are not found in the Attic or later literary Greek.

(1.) *Hortative*—

The subjunctive is used as the mood of advising, forbidding, etc.

i. 26, μή σε κηλείω, 'let me not find thee.'

i. 62, ἄγε μάντιν ἐρείομεν, 'Come, let us ask a seer.'

So i. 141 ; ii. 139, 296, 436, 440.

In this use ἄγε or φέρε is constantly (and naturally) prefixed.

† (2.) *Potential* (or subjunctive of *expectation*)—

The subjunctive is used also as a principal verb, with reference to something that is to come, in a sense very near the *future*, but expressing rather the *expected* or the *likely* than a confident prophecy of what will be.

In this use we find it sometimes with, and sometimes without κε or ἄν.

† Without $\kappa\epsilon$: i. 262, οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,

‘I never yet saw such men, nor can I see them.’

† With $\kappa\epsilon$: i. 184, ἐγὼ δέ κ’ ἄγω Βρισηΐδα,
‘I will (or may) take off Briseis.’

i. 205, τάχ’ ἄν ποτε θυμὸν δλέσση,
‘perchance he may lose his soul.

So also i. 137, 324 ; ii. 488.

It is clear that when a condition is added to this, as in i. 137, etc., it becomes the apodosis of a conditional sentence (see on ἄν, p. 37 (2.) *a.*), and need not therefore be classed separately for that.

(3.) *Deliberative or Dubitative—*

Another character is given to the subjunctive, closely allied to both the last two uses, when it is employed interrogatively. One may ask ‘what may be,’ either in the sense ‘what ought to be,’ as $\tau\acute{\iota}$ δράσω ; ‘what must I do ?’ [the interrogative of (1.)] ; or in the sense ‘what is likely to be ?’ as $\tau\acute{\iota}$ γένημαι ; ‘what is to become of me ?’ [the interrogative of (2.)]. These both occur in Homer, and are perhaps best classed together as Dubitative ; but, strictly speaking, they differ as (1.) and (2.) differ, and only the first occurs in later Attic Greek.

i. 150, πῶς τίς τοι πείθεται,
‘how can any hearken to thee ?’

ii. 3, μερμήριζε . . . ὥς Ἀχιλῆα τιμήσῃ,
‘he pondered . . . how to honour Achilles.’

(4.) *Final—*

The subjunctive is also used, as in most languages, to express purpose both with and without a $\kappa\epsilon$ or ἄν attached to the conjunction (only ὥς or ὅπως has it).

Without $\kappa\epsilon$: i. 118, ὅφρα μὴ οἶος ἀγέραςτος ἔω,
‘that I may not alone be without a gift.’

ii. 232, ἵνα μίσγῃαι ἐν φιλότῃτι,
‘that thou mayest be wedded in love.

With *κε* : i. 32, *σαώτερος ὥς κε νήηαι*,
'to go back safer.'

This is so common that it is not worth while to enumerate examples.

† *Note*.—One loose, but convenient, use of the subjunctive occurs, ii. 233 [*ἵνα μίσηται ἐν φιλότῃ*], *ἦν-τ' αὐτὸς ἀπόνοςφι κατίσχει*, '(a woman), in order that thou mayest be wedded in love to her, and whom thou mayest keep to thyself apart,' where the relative clause *κατίσχει* continues on the *purpose* from the principal clause *μίσηται*. The *ἵνα* in the first makes it quite smooth and easy to use the relative clause final, though in Attic Greek this meaning in a relative sentence was always given by the future. See note on the passage.

5.) *Fear, Precation, Misgiving*, etc., with *μή*—

(These are probably originally *prohibiting* subjunctives : thus 'I fear let him not come' (*δέδοικα μὴ ἔλθῃ*) came to mean 'I fear lest he may come.')

i. 522, *ἀπόστιχε μή σε νοήσῃ Ἥρη*,
'depart, lest Hera see thee.'

i. 587, *ἀνάσχεο μή σε ἴδωμαι*,
'bear it, lest I see thee.'

i. 28, *μή νύ τοι οὐ χραίσμη*, 'lest it avail thee not.'
So *fear*, i. 555, *δεῖδοικα . . . μή σε παρείπη*,
'I fear lest she persuade thee.'

So without verb expressed :

ii. 195, *μή τι χολωσάμενος ῥέξῃ*,
'(I fear) lest in wrath he do.'

i.e. 'perchance in wrath he may do something.'

6.) *Indefinite*—

As explained above, the subjunctive is used with relatives and conjunctions (compounded with *ἄν* or *κε*) to express, not a special case, but a general class of cases. Homer, however, unlike Attic Greek, often dispenses with the *κε*. Thus—

† Without *κε* :

- (*Rel.*) i. 230, *ὅστις σέθεν ἄντιον εἴπῃ*,
 ‘whoever speaks before thee.’
 i. 543, *ὅττι νοήσῃς*, ‘whatsoever thou thinkest.’
 And i. 554, 527.
 (*Conj.*) i. 163, *ὅπποτ’ Ἀχαιοὶ ἐκπέρσωσι*,
 ‘whenever . . . they sack.’
 i. 82, *ὅφρα τελέσῃ*, ‘until he accomplish.’
 And i. 80 ; ii. 395 ; ii. 782.

With *κε* :

- (*Rel.*) i. 218, *ὃς κε . . . ἐπιπειθήται*, ‘whoever obeys.’
 i. 139, *ὃν κεν ἴκωμαι*, ‘whomsoever I meet.’
 So ii. 229, 346, 390 ; i. 294.
 (*Conj.*) i. 168, *ἐπὴν κεκάμω*, ‘whenever I am weary.’
 i. 242, *εὖτ’ ἂν πίπτωσι*, ‘whenever they fall.’
 ii. 139, *ὡς ἂν ἐγὼν εἴπω*, ‘according as I say.’
 So i. 510, 567 ; ii. 34, 228, 332, 397, 475.

† *Note (a).*—A special loose use of this occurs in ii. 366, where the form of the sentence is really oblique question—

*γνώσῃ ἔπειθ’ ὃς θ’ ἡγεμόνων κακός, ὃς τέ νυ λαῶν,
 ἦδ’ ὃς κ’ ἐσθλὸς ἔησι,*

‘Thou shalt know then who of leaders and people is bad, and who may be good,’ the indefiniteness being quite natural in the place.

Note (b).—Another special use of the indefinite subjunctive is (also most naturally) in *similes*; as it describes a specimen case chosen out of a number—

- ii. 475, *ὥς τ’ αἰπόλῳ . . . ρεία διακρίνωσι*,
 ‘as the goatherds (may) easily discern the flocks.’

So ii. 147, which, however, has *ὅτε*.

(7.) *Conditional (Protasis)*—

It was explained above (note on *ἄν*, *c.*) how the conditional *εἰ* is naturally developed out of the relative; so that this class is really allied to (6.) In

Attic we have always *ἄν* with subj. Homer often dispenses with *ἄν*.

† Without *κε* or *ἄν* :

i. 81, *εἴπερ . . . χόλον καταπέψῃ*,
'if he nurse his wrath.'

i. 340, *εἴ ποτε χρεῖ᾽ ἐμείο γένηται*,
'if need arise of me.'

With *κε* :

i. 137, *εἰ δέ κε μὴ δώωσι*, 'if they do not give.'

i. 207, *αἶ κε πίθῃαι*, 'shouldst then obey.'

i. 166, *ἦν ποτε δασμὸς ἵκηται*, 'if a division come.'

So i. 128, 324, 364, 580 ; ii. 258.

Note.—Observe the natural use of this for 'if perchance,' 'in the hope that.'

i. 66, *αἶ κέν πως . . . βούλεται (βούληται)*,
'if perchance he will.'

So i. 408, 420 ; ii. 72, 83.

The Optative.

We shall find that the various uses of the optative correspond to those of the subjunctive, as follows of course from the connection between them stated above.

(1.) *Wish*—

The optative used by itself as a principal verb expressed a wish (as in English we say, 'O might the earth open for me !')

i. 18, *ὕμιν μὲν θεοὶ δοῖεν*, 'may the gods give you !'

So i. 42 ; ii. 259, 340, 371, 418.

(2.) *Potential*—

Optative the same as subjunctive, only expressing a more remote likelihood ; instead of 'I may do it (or will),' meaning 'I might or should do it.'

i. 100, *τότε κεν πεπίθοιμεν*, 'then we should hearken.'

i. 64, *ὅς κ' εἴποι*, 'one who might tell us.'

(From this last instance one sees at once how readily this use of the optative leads up to the indefinite.)

So i. 255, 250, 232, 272, 293, 301 ; ii. 29, 66, 81, etc.
This is the regular Attic use of the potential ; but
besides this Homer uses :

† Optative without *κε* :

Od. iii. 231, *βεία θεός . . . σώσσαι*,
'a god could easily save.'

(3.) *Dubitative or Deliberative*—

Just as in subjunctive ; only when the principal
verb is past the optative is used (as being *remote*) by
the law of sequence.

ii. 687, *οὐ γὰρ ἔην . . . δοτις ἡγήσαιο*,
'There was no one who might lead.'

i. 191, *μερμήριξε . . . ἦ ὃ γε ἀναστήσειε*,
'he pondered . . . whether he should
rouse them up.'

(4.) *Final*—

Optative instead of subjunctive after past tenses in
the principal verb.

ii. 280, *σιωπᾶν . . . ἀνώγει . . . ὥς μῦθον ἀκούσειαν*,
'he bade them be silent to hear the word.'

(5.) *Fear, etc.*—

The usage is the same.

(6.) *Indefinite*—

As before, optative in past time.

ii. 188, *ὅτινα μὲν βασιλῆα κείνη . . . ἐρητύσασκε*,
'whatsoever king he met, he checked
him.'

So 198, 215, 793 (in the last *ὅποτε* practically =
'until').

(7.) *Conditional*—

εἰ and optative means 'if it should or might,' rather
more *remote* likelihood than subjunctive.

i. 257, *εἰ πύθοίαιτο*, 'if they should learn.'

So ii. 489, 780.

† But Homer also uses this same construction with *εἴ κε* (see *ἄν*).

ii. 123, *εἴπερ γάρ κ' ἐθέλομεν*, 'if we were willing.'

So i. 60; ii. 597.

Note (a).—Here also we have the other sense, 'if perchance,' 'to see it.'

No *ἄν*: ii. 98, *κήρυκες ἐρήτυον, εἴ ποτ' αὐτῆς σχολίαι*,
'the heralds held them back, to see
if they might stay the noise.'

† With *κε*: i. 60, *εἴ κεν θάνατόν γε φύγοιμεν*,
'if perchance we might escape death.'

Note (b).—It may be remarked that the sequence is often irregular for the sake of expressing some particular change in the thought. The notes on these passages will make this point sufficiently clear:

i. 293, 343; ii. 3, 80, 261, 488.

14. SCHEME OF MOODS.

Subjunctive (near).

Optative (remote).

(1.) Desire or Advice—

ἄγε ἐρείομεν.

θεοὶ δοῖεν.

(2.) Potential—

† *a.* No *ἄν*: *οὐδὲ ἴδωμαι.* † *ῥεῖα σαώσαι.*

† *b.* *ἄν*: *τάχ' ἂν ὀλέσση. τότε κεν πεπίθοιμεν.*

(3.) Dubitative—

a. direct: *πῶς πείθεται;*

b. indirect: *μερμήριζε . . . μερμήριζε . . . ἢ ἀναστήσειε.*
ὥς τιμήση.

(4.) Final—

a. No *ἄν*: *ἵνα μίσγεται.*

ἀνάγει . . . ὥς ἀκούσειαν.

b. *ἄν*: *ὥς κε νέηται.*

(5.) Fear—

δεῖδοικα . . . μὴ παρείπη.

(No instance in Books I. II.)

(6.) Indefinite—

† *a.* No *ἄν*: ὅττι νοήσης. ὄντινα κιχείη.*δ.* *ἄν*: ὅν κεν ἴκωμαι.

(7.) Conditional—

† *a.* No *ἄν*: εἴ ποτε γένηται. εἰ πυθοίαιτο.*δ.* *ἄν*: αἶ κε πίθῃαι. † εἴ κ' ἐθέλοισιν.

Those marked † are not according to Attic usage. Only one example of each is given for clearness.

15. PARTICLES AND CONJUNCTIONS.

Besides the important particle *ἄν* there are other particles and conjunctions on which it may be useful to say a word. It will perhaps be best to arrange them alphabetically that they may be easily found.

αἶ, found in Homer for *εἰ*: i. 128, etc.

ἀλλά, 'but'; used in Homer also after *εἰ*, in the apodosis, for 'even though . . . yet.'

γε, properly 'at least,' and often so used to pick out a word with emphasis (*ἐγωγε*, 'I at least'): see i. 81 for a good instance of this. But like other enclitics, especially *τε*, in Homer it often is divested of meaning, and its use is chiefly metrical, expletive. This is certainly so in the common *ὃ γε*.

γε μὲν, see *μὲν*.

δέ, commonly used for 'and' in continued narrative (*τὸν δ' αὖτε*, etc.). Also in antithesis to *μὲν*: as i. 191, *τοὺς μὲν ἀναστήσειεν ὃ δ' Ἀτρεΐδην ἐναρίζοι*.

But we sometimes find *δέ* marking the principal verb, after a *dependent* clause: i. 193,

εἶος ὃ ταῦθ' ὄρμαινε . . . ἦλθε δ' Ἀθήνη.

δή is a *dramatic* particle, and originally meant 'there,' but has a great variety of uses: *ἄγε δή*, 'come then, come now'; *ναὶ δή* (i. 286), 'yea, verily' (slightly ironic); *ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο*, 'go, bid others thus,' i. 295 (scornful); with less meaning after

some words, *ὅτε δὴ, τότε δὴ* (i. 493-4), etc. But one meaning especially should be observed, where it suggests the *thoughts* or *words* of others: i. 109, . . . ἀγορεύεις, ὡς δὴ τοῦδ' ἔνεκα, 'Thou speakest, saying forsooth that,' etc.

εἰ δ' ἄγε, an elliptical but most natural phrase: 'but if thou wilt, then come,' i. 302, 524.

εἰ περ, special form of *εἰ*: in later Greek used in putting a case *which is the fact*, as Soph. *O. C.* 999, εἴπερ ζῆν φιλεῖς, 'if thou lovest life (as thou dost)'. In Homer (sometimes) 'even if,' 'even though,' i. 81; ii. 123, 597, etc.

εἰς, Epic form of *ἕως*, 'until,' 'whilst'; the short syllable lengthened and the long shortened.

ἔμπας (ἐν . . . πᾶς), 'in any case,' 'anyhow,' 'nevertheless,' ii. 297.

ἤ, ἤέ, 'or,' 'than.' Homer uses it also for 'whether,' ἤ με σαώσεις, i. 83; so where 'whether' is followed by 'or,' i. 190, 192; ii. 234, etc. Also for μάλλον ἤ, 'rather than'; σὸν ἔμμεναι ἢ ἀπολέσθαι, i. 117.

The form ἤέ is Homeric, and has only the meaning 'or.'

ἦ, 'surely,' 'verily'; a common word.

ἦ δὴ, 'verily, I trow,' ii. 337; see δὴ.

ἦ μὴν, ἦ μὲν, ἦ μὰν, used generally in oaths or very strong affirmations: i. 77; ii. 291; ii. 370. For the three forms, see μὲν.

καὶ μὲν, see μὲν.

καὶ . . . περ, 'even,' used with participles as we use 'though,' i. 217, καὶ μάλα περ κεχολωμένον, 'even though sore angered.' Homer uses these words separate, as he does with most particles; later they wrote *καίπερ*.

κε=άν, see above.

μὲν, μὴν. These two words are different forms of the same, originally meaning (like so many particles) 'indeed,' 'verily.' μὲν is the slighter form, and its

common use in Homer, as elsewhere, is in antithesis, *μὲν* . . . *δέ* (see *δέ*). It is only used thus in later Greek (except in the compounds *μὲν δὴ*, *μὲν οὖν*, *μὲντοι*). But in Homer we find it in many phrases where afterwards only *μήν* was used :

ἦ μὲν for *ἦ μήν*, see above.

καὶ μὲν for *καὶ μήν*, 'and indeed,' 'and again,'
i. 269, 273.

οὐ μὲν for *οὐ μήν*, 'not indeed,' i. 163, 603; ii. 233.

So *οὐδὲ μὲν* for *οὐδὲ μήν*, i. 154; ii. 703, 716.

γε μὲν for *γε μήν*, 'however,' ii. 703, 716.

And simply sometimes *μὲν* for *μήν*, i. 267.

A third form *μὰν* is also found, ii. 370.

νν, enclitic and very slight in meaning, ii. 258, 365, etc.

ὄππως, Epic for *ὅπως*, i. 344; so *ὄπποτε*, etc.

ὅθι, Epic for *οὗ*, 'where,' ii. 722.

περ, used just as *καί* . . . *περ*, above; *ἀγαθός περ ἔων*,
i. 275.

ποθι, Epic for *που*, i. 128.

πρίν . . . *πρίν*, used, one as adverb, the other as conjunction.

i. 97, *οὐδ' ὃ γε πρίν* . . . *ἀφέξει πρίν δόμεναι*,

'Nor will he keep off . . . before giving.'

The later Greek uses *πρότερον* . . . *πρίν* in this sense. Other examples are ii. 348, 354, 413.

ῥα, *ᾤρ*, *ᾤρα*, demonstrative particle, meaning 'then' originally. But in its enclitic shape it is very slight, and (fitting nearly anywhere in narrative) is used when the metre wants it.

τε, properly 'and;' but this enclitic too is often devoid of meaning and seems merely to be metrical. We find *ὅστε* (rel.) often, as i. 86; *ἀλλά τε*, i. 82, etc.; *καὶ γάρ τε*, i. 63; *εἴπερ γάρ τ'*, i. 81; *ὥς εἰ τε*, ii. 780; *δέ τε*, ii. 456, etc. Compare i. 218.

τῷ, (properly dative of *ὅ*), 'therefore,' ii. 296, etc.

'then,' ii. 373, etc.

ὥς, 'as,' 'when,' 'since.' (Our word 'as' has all these meanings): adverb of ὅς.

ὅς, used demonstratively (as ὅς is), 'thus.' But it is customary to distinguish the two by accent. (ὅς is Epic, but is found in a few places in Attic prose, and regularly in ὁσαύτως, i. 68, 217, etc.)

GENERAL.

16. THE DIGAMMA.

The digamma was an old letter, pronounced something like our *w* or the Latin *v*, and when it came to be written was written *F* (hence the name, as it was like a double Γ). It was evidently pronounced very slightly, and about the time the *Iliad* was written was dropping out of pronunciation, until, later, it altogether disappeared from the Greek language. All the other languages of the same family retain it, however, and thus it is easy to trace: compare 'wine,' *vinum*, *Fóivos*; 'wit,' *video*, *Fιδεῖν*, etc. Two points require to be made clear: (1.) the traces of this letter in the language of Homer; (2.) the facts which show that even in Homer's time it was often left out of pronunciation.

- (1.) The evidence that the letter was often pronounced in Homer's time is of two kinds: (a.) the existence of open vowels in the same word: as ἀπό-ειπε (i. 515), ἐ-ἵκτην (i. 104), ἐπι-ειμένε (i. 149). If there were no digamma these words would be ἀπεῖπε, εἵκτην, ἐφειμένε. For other examples, see list below. But also (b.) the numerous cases where hiatus is left between two words:

i. 7, Ἄρπείδης τε-ἄναξ (*Fav*-).

i. 24, Ἀγαμέμνονι-ἦνδανε (*Fην*-), and an immense number of similar cases; see list.

- (2.) But also at the same period it was often omitted in pronouncing ; and this fluctuating character (which we have seen so much of in the speech of Homer) was naturally made use of for convenience in the metre.

Thus compare :

- ἀχρεῖον ἰδών* (ii. 269) with *ῥα-ἰδεται* (*Fiδ-*), ii. 237.
ὅττι κεν εἴπω (ii. 361) with *πω-εἴπας* (*Feip-*), i. 108.
ἦ καὶ ἔργῳ (i. 395) with *οὔτε τι-ἔργα* (*Feργ-*), i. 115.

The following are the most important digamma-words in Books I. II. :—

- ἄναξ*, i. 7, 36, 75, 172, 390, etc. So *ἀνάσσειν*, ii. 107. Notice *τ' ἄνακτος* (no dig.), ii. 672.
ἄλις, ii. 90 (stem, *Feλ-*).
ἄστυ, ii. 801 (stem, *VAS-*).
ἄνδάνω, i. 378 (stem, *SVAD-* ; Lat. *sua-vis*, *s* becomes aspirate).
ἑ-εἴκοσι, i. 309 (*viginti*).
ἑ-ἴσας, i. 306.
ἔθνος, ii. 87.
εἰλέω, ii. 294 (stem, *Feλ-*).
εἰπ-, ἐπ-, (*ἔπος*), i. 108, 543, etc. ; (*ἐπεσβόλος*), ii. 275 ; (*ὀπί*), i. 604 ; (*εἰπεῖν*), i. 108, 515, 286, 543 ; ii. 361, etc. ; (*εἵπεσκε*), ii. 271. (Lat. *voc-*, stem, *VAK-*).
εἰδ-, ἰδ-, (*ἰδεῖν*), ii. 237, 269, 271, etc. ; (*εἰδέναι*), i. 185, 70 ; ii. 38, 192, etc. ; (*εἴσασθαι*), ii. 22, 215 ; (*ἰδυίη*), i. 365. (Lat. *vid-*, stem, *VID-*).
εἰκ-, ἰκ-, (*εἰκτην*), i. 104 ; (*ἔοικε*), i. 119.
εἶμαι, ἐν-, (*ἐπειμένε*), i. 49 ; ii. 261.
ἐλικ-ῶπις, i. 98, 389.
ἐργ-, (*ἔργον*), i. 115 ; ii. 38, etc. ; (*ἔοργε*), ii. 272 ; (*ἐκά-εργον*), i. 473 ; (no dig.), i. 395.
οἶκος, i. 606 ; but *ῥκηθεν* (not *ἐ-οικη-*, and so no dig.), ii. 668 (*víc-us*).

οἶνος,	(<i>vinum</i>), i. 462 ; (οἶνοπα), ii. 413 ; (οἶνοχο-), ii. 127.
οπί,	see εἰπ-.
οὐ, οἶ, εἶ,	(orig. σFου, Lat. <i>sui</i> , <i>s</i> becomes asp. [see ἀνδάνω] and dig. disappears), i. 104, 114, 510 ; ii. 184, 197, 239.
οὐλος,	ii. 6.

17. OTHER LOST CONSONANTS.

It seems best to say one word here about other lost consonants of which there are traces in Homer. It will have been observed above that in ἀνδάνω and οὐ not only the digamma is lost, but also σ, which changes to aspirate. This latter fact is familiar from the numerals ἑξ (*sex*), ἑπτά (*septem*). And there are other letters also which have in isolated cases disappeared. A few chief examples are given below :—

	δ (SA), i. 342.
σ lost :	ἔχω [σεχ], i. 51. ἄλς (<i>sal</i> , salt), ii. 165, 181. ἄμα (σαμ-), i. 226 ; ii. 745, 822. ἄλλομαι (<i>salio</i>), i. 532, where even aspirate lost.
j lost :	ἦμι (orig. <i>ja-jami</i> [<i>j</i> like German]), ii. 154, 589. ῥς, (orig. YAS), i. 307 ; ii. 292, 832. ῥς (orig. stem, YA-), ii. 190, 764 (vowel even long before it as before liquids), Διῖ ῥς, ii. 781.
Doubtful :	ἐάω, ii. 165 ; (<i>elided</i>), ii. 236. [? <i>j</i> lost.] ἐλώρια, i. 4 ; αἰρέω, ii. 329. [? <i>F</i> lost.] ἀτάλαντος, ii. 169. [? σα-ταλ-, 'one weight.']

18. METRE.

A few notes on the metre will perhaps be useful.

- (1.) The metre is the Hexameter : it consists of six feet, each foot being either a dactyl (_ ~ ~) or spondee (_ _), which may come anywhere in the verse, except that the last foot is always only two syllables (_ ~, or _ _) and usually the last but one a dactyl. When the fifth is a spondee the line is called spondaic, as i. 11, 14, 74, etc. A curious line occurs, ii. 544, entirely spondees ; see note.
- (2.) The Caesura is the 'cutting' of the line, by a division between words occurring in the middle of a foot. This *can* occur in any foot : thus, 1, 2, 3, 5 are cut in i. 1 ; 4 is cut in i. 3 ; 6 in i. 128 ; and it *must* occur in 3 or 4.
- (3.) A few of the most general rules of quantity are the following :—
 - a. *Long syllables* are those which contain *ω, η*, or any diphthong, or any vowel before double consonants ; or contractions.
 Except : short vowels before mute and liquid, which may be short, as ἀμφι-βροτος, ii. 389 ; Πατροκλος, δακρυον, etc. ; and long vowels or diphthongs at end of words before vowels at the beginning of the next, as ἐκηβόλου Ἀπόλλωνος, i. 14.
 - b. *Short syllables* are those which contain *ε, ο* before one consonant ; or the exceptions to (a.)
 - c. *a, ι, υ*, are in some words short, in others long.
- (4.) There are several irregularities in the primitive metre of Homer, and several more which appear to be so, but are accounted for by loss of consonants, etc. ; see sections 16 and 17, p. 49-51. The main points are these—

a. Long syllables used short : before double consonants, *προχέοντο Σκαμάνδριον*, ii. 465 ; *δε Ζέλειαν*, ii. 824 : single vowels, *δηϊοιο* (*η* short), ii. 415, 544.

b. Short syllables used long—common when they occur in the first syllable of the foot, so that stress comes upon them : *ἀμφηρεφέᾱ*, i. 45 ; *μαχησόμενός ἐπεί*, i. 153 ; *γάρ ἔτι*, ii. 39 ; *αὐτός ἀπονόσφι*, ii. 233 ; *ἀπονέεσθαι*, ii. 113, 288 ; *ἀγοράασθε*, ii. 337 ; *πρὶν Ἄργοςδ'*, ii. 348 ; *ἴομεν*, ii. 440 ; *Ἄρει*, ii. 479.

Even in the second syllable of the foot, *ὑπεροπλῆσι*, ii. 205 ; *Ἄσκληπιόν*, ii. 731.

A common lengthening of vowels before liquids, owing to the protracted pronunciation of liquids (compare Lat. *reliquiae*, *religio*), as *ἐπὶ μέγαν*, i. 233 ; *Δία λίσαι* (*α* long), i. 394 ; *ἐπὶ ῥηγμῖνι* (*ι* long), i. 437 ; see Index.

A special lengthening is found with *δέος*, 'fear,' and its derivatives. This is probably due to a lost *iota*, as the stem was first *δι-*, i. 33 (see note) ; i. 515 : so with *δῆν*, i. 416 (perhaps *F* lost).

c. Hiatus : vowels left open without cutting off, or shortening long : *αὐτὰρ δ—ἔγνω*, i. 333 ; *ἔθνεα εἴσι*, ii. 87, etc. ; see Index.

d. Synizesis : two vowels without actual contraction being pronounced as one syllable : *δῆ οὕτως*, i. 130 ; *Πηληϊάδεω*, i. 1 ; *Πηλεΐδης ἐθέλ'*, i. 277 ; *Ἰστίαϊαν*, 3 syll., ii. 537, etc. ; see Index.

e. Variable quantity in the same vowel : *οἶω*, *ι* long, i. 59, 289, etc. ; *ι* short, i. 558.

THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, (ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀῖδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖσι τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—) 5
ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
'Ατρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts
to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἕριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθείς,
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρυσῆν ἠτίμασεν ἀρητῆρα
'Ατρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοούς, 15
'Ατρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

And thus addressed them:

'Ατρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ὕμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,

ἐκπέρσαι Πριάμοιο πόλιν, εἴ δ' οἴκαδ' ἰκέσθαι·
 παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τά τ' ἄποινα δέχεσθαι, 20
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Most approve: not Agamemnon, who dismisses him scornfully.

• Ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοί,
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25
 Μῆ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κειχέω,
 ἣ νῦν δηθύνοντ', ἣ ὕστερον αὖτις ἰόντα!
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποιομένην, καὶ ἐμὸν λῆχος ἀντιώσσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι.

Chryses departs sadly, and prays to Apollo for vengeance.

“Ὡς ἔφατ'· ἔδευεν δ' ὁ γέρων, καὶ ἐπείθετο μῦθῳ.
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἤρᾱθ' ὁ γεραῖος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἠὔκομος τέκε Λητώ·

Κλυθὶ μεν, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεύ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἣ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40
 ταύρων ἥδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

“Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45

ἐκλαγξαν δ' ἄρ' οὔτοιοι ἐπ' ὤμων χωμόμενοια,
 αὐτοῦ κινήθεντος· ὁ δ' ἦϊε νυκτὶ ἐοικώς.
 ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
 οὐρήας μὲν πρῶτον ἐπύχετα καὶ κύνας ἀργούς·
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεκὲς ἐφίεις,
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

50

Achilles calls a council, and proposes to ask advice of a prophet.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο·
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀρᾶτο.
 οἱ δ' ἐπεὶ οὖν ἦγερθεν, ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
 ἀψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς·
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
 ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
 ὅς κ' εἴποι, ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης·
 αἶ κέν πως ἀρῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι

55

60

65

Calchas, the soothsayer, asks leave to speak freely:

Ἦτοι δγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·
 ὅς ἥδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα,
 καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μνθήσασθαι

70

μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἀνακτος. 75
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσον,
 ἥ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἥ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 εἵπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
 ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 θαρσύνῃσας μάλα εἰπὲ θεοπρόπιον ὃ τι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὅτε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποῖσει,
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσῃσε, καὶ ἡὔδα μάντις ἀμύμων·
 οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρηγῆρος, ὃν ἡτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 τοῦνεκ' ἄρ' ἀλγέ' ἔδωκεν Ἑκηβόλος, ἥδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν λοιμοῖο βαρείας Κῆρας ἀφέξει,
 πρὶν γ' ἀπὸ πατρὶ φίλῃ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 εἰς Χρῡσσην· τότε κέν μιν ἱλασσύμενοι πεπύθοιμεν. 100

Agamemnon wrathfully consents, but insists on obtaining another gift in place of her.

Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῦτι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγνυν εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἑκκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἶκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου· ἐπεὶ οὐ ἐθέν ἐστι χερεῖων,
 οὐ δέμας, οὐδὲ φνὴν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὅφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἕοικεν.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

*Achilles says he shall have it when Troy is sacked: Agamemnon
 reviles and threatens him, yet orders Chryseis to be restored.*

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἄτρεϊδῃ κύδιωτε, φιλοκτεανώτατε πάντων·
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπόικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἷ' κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοεἰκὲλ' Ἀχιλλεῦ,
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσσαι, οὐδέ με πείσεις.

ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεδὼν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆας
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις. 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσσηΐδα καλλιπάρηον
 βῆσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, 145
 ἢ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἑκάεργον ἰλᾶσσαι ἱερὰ ρέξας.

Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον·
 πῶς τίς τοι πρόφρων ἐπεσιν πείθηται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τι μοι αἵτιοί εἰσιν.
 οὐ γὰρ πόποτ' ἐμᾶς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὐρεᾶ τε σκυϊόντα, θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃς,
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
 πρὸς Τρώων—τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ἐφ' οἷ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.

οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε 'Αχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναϊόμενον πτολίεθρον
 ἀλλὰ τὸ μὲν πλείον πολυδάϊκος πολέμοιο 165
 χεῖρες ἔμαι διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἱκνται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἵμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν,
 οἴκαδ' ἵμεν σὺν νήυσι κορωνίσιν· οὐδέ σ' οἶω, 170
 ἐνθάδ' ἄτιμος ἑὼν, ἄφενος καὶ πλοῦτον ἀφύξειν.

*Agamemnon answers with scorn, and vows to take Briseis,
 Achilles' captive, from him.*

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 φεύγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε
 λίσσομαι εἵνεκ' ἐμείο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἔσσι Διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάρουσιν,
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἔμ' ἀφαιρείται Χρῆσηϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάρουσιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὄφρ' εὖ εἰδῆς, 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγῆν δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
 ἦ δ' οὐ γὰρ φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190

τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίξοι,
 ἥε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 εἶος ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὅπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷφ φαينوμένη· τῶν δ' ἄλλων οὔτις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγυν
 Παλλὰδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Τίπτ' αὖτ', αἰγινόχοιο Διὸς τέκος, εἰλήλουθας;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαι;
 ἀλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι ὅτω·
 ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση. 205

She bids him abate his anger; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἐριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον, ὥς ἔσεται περ.
 ὦδε γὰρ ἐξέρεω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρεῖς τόσσα παρέσσειται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ὥσχεο, πείθεο δ' ἡμῖν.
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς· 215
 χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἐκλυον αὐτοῦ.
 Ἥ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν·
 ἀψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 μύθῳ Ἀθηναίης· ἣ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰνιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Achilles charges Agamemnon with cowardice: and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
 Ἄτρεΐδην προσέειπε, καὶ οὐκω λῆγε χόλοιο·
 Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο· 225
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,
 οὔτε λόχονδ' ἱέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι
 ἣ πολὺ λωΐόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἣ γὰρ ἂν, Ἄτρεΐδη, νῦν ὕστατα λωβήσαιο·
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλαιπεν, 235
 οὔδ' ἀναθελήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὖτ' ἐ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύναται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἣ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὔ τι δυνήσεται ἀχνύμενός περ
 χραϊσμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνουιο
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,
 χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 245
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

The aged Nestor advises moderation: let them listen to him, as heroes of old have done, and lay aside wrath.

Ἄτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—

τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἳ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθήη, μετὰ δὲ τριτάτοισιν ἀνασσειν—
 ὁ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
 ἦ κεν γηθῆσαι Πρίαμος, Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείω.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἥπερ ἡμῖν, 260
 ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 Καινεά τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκόοις, καὶ ἐκπάγλως ἀπόλεσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλειον, ἐκ Πύλου ἔλθων,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνειν, πείθοντό τε μύθοι.
 ἀλλὰ πίθεσθε καὶ ὕμμες· ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ', ἀγαθὸς περ ἔων, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἳ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθειλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεὺς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὁ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τέον μένος· αὐτὰρ ἔγωγε

λίσσομ', Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take anything else.

Τὸν δ' ἀπάμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο διὸς Ἀχιλλεύς·
ἣ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὅττι κεν εἴπης·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
σήμειν'· οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι οἶω.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὗτοι ἐγὼ γε μαχέσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἃ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

Ὡς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,
ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοῇν ἄλαδε προέρυσσεν,
ἔς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἔς δ' ἑκατόμβην

βῆσε θεῶ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον 310

εἶσαν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα·

λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.

οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·

ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 315

ταύρων ἧδ' αἰγῶν παρὰ θῖν' ἄλδος ἀτρυγέτοιο·

κνίστη δ' οὐρανὸν ἴκεν, ἑλισσομένη περὶ καπνῷ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.

ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320

τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·

χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·

εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,

ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται. 325

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

They go reluctantly: but Achilles welcomes them and gives them the maiden, making them witnesses of his wrongs.

τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλδος ἀτρυγέτοιο,

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.

τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ

ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330

τὼ μὲν ταρβίσαντε καὶ αἰδομένω βασιλῆα,

στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἑρέοντο.

αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἧδὲ καὶ ἀνδρῶν,

ἄσπον ἵτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335

ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἕξαγε κούρην,

καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340
 χρειῷ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἥ γὰρ ὁ γ' ὅλοιῃσι φρεσὶ θύει·
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.
 "Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ· 345
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·
 ἥ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

Achilles sits alone on the shore, and complains to his mother Thetis.

Αὐτὰρ Ἀχιλλεὺς
 δακρύσας, ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,
 θίν' ἐφ' ἄλὸς πολιῆς, ὁρόων ἐπὶ οἶνοπα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
 Μῆτερ, ἐπεὶ μ' ἔτεκές γε μιννυθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὄφελλον Ὀλύμπιος ἐγγυαλίξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἥ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him of his grief.

"Ὡς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένη ἐν βένθεσσιν ἄλὸς παρὰ πατρὶ γέροντι
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἄλός, ἥντ' ὀμίχλη·
 καὶ ῥα πάροισ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεζεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
 Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαύδα, μὴ κεῖθε νόψ· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and
Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
οἶσθα· τίη τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω ; 365
ῥόχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδ' ἀκαλλιπάρηον.
Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος, 370
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ ἑλίσσето πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δῶω, κοσμήτορε λαῶν. 375
ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ῥέχετο· τοῖο δ' Ἀπόλλων 380
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνήσκον ἐπασσύτεροι· τὰ δ' ἐπ' ῥέχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο· 385
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεισθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
ἠπείλῃσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
ἐς Χρυσὴν πέμπουσιν, ἄγουσι δὲ δῶρα ἀνακτι· 390
τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισηΐδος, τὴν μοι δόσαν υἱες Ἀχαιῶν.

*And bids her intercede with Zeus, by her former services to him,
to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδὸς ἧος·
 ἔλθοῦς' Οὐλύμπόνδε, Δία λίσαι, εἴ ποτε δῆ τι
 ἦ ἔπει ὤνησας κραδίην Διός, ἧ καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίῳ
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
 ὅπποτε μιν συνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 ἦρ' ἔτ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἔλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπόν,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων—ὃ γὰρ αὐτε βίῃ οὐ πατὴρ ἀμείνων—
 ὃς ῥα παρὰ Κρονίῳ καθέζετο, κύδει γαίων· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδρσαν.
 τῶν νῦν μιν μνήσασα παρέξεο, καὶ λαβὲ γούνων,
 αἳ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσι ἀρήξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ὀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

*She grieves for him, but promises to pray Zeus, when he returns
from his banqueting with the Aethiopians. Then she departs.*

Τὸν δ' ἡμίβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα ;
 αἰθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἷζυρός περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ,
 εἰμ' αὐτὴ πρὸς Ὀλυμπόν ἀγάννιφον, αἳ κε πίθηται. 420

ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκνύπορουσιν,
 μῆνι' Ἀχαιοῖσιν, πολέμονι δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε. 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γονάσομαι, καὶ μιν πείσσεσθαι ὅτω.
 Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ
 χώμενον κατὰ θυμόν, εὐζώνοιο γυναικός,
 τήν ῥα βίῃ ἀέκοντος ἀπηύρων. 430

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανε, ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 ἰστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες,
 καρπαλίμως· τὴν δ' εἰς ὄρμον προέρυσσαν ἑρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῃ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβη θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργεῖοισι πολύστονα κήδε' ἐφῆκεν. 445

Chryses receives her gladly, and prays Apollo to avert the plague.

Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὅκα θεῷ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν·

χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὖχετο, χεῖρας ἀνασχύων· 450

Κλυθί μευ, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἰφι ἀνάσσεις!
ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὖξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ· 455
ἦδη νῦν Δαναοῖσιν αἰεκέα λοιγὸν ἄμυνον.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὖξαντο, καὶ οὐλοχύτας προβάλλοντο,
αὔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, 460
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.
καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
ᾧπτῃσάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
νώμῃσαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
καλὸν αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
Ἥμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς.

And at dawn return.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἴκμενον οὔρον ἱεὶ ἐκάεργος Ἀπόλλων.
οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν. 480
ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
στεῖρην πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
ἣ δ' ἔθεεν κατὰ κύμα, διαπρήσσονσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόρουσιν,
Διογενὴς Πηλεὸς υἱὸς, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὔθι μένων, ποθέεσκε δ' αὐτῇν τε πτόλεμόν τε.

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἦσαν θεοὶ αἰὲν ἔόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495
παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσσετο κύμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
εἶδρεν δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμπιοι.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἣ ἔπει, ἣ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μῆτιέτα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ. 510

He sits silent: and she prays him a second time to reply.

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὡς ἤψατο γούνων,
ὡς ἔχει· ἐμπεφνυῖα, καὶ εἴρετο δεύτερον αὐτῖς·
Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἣ ἀπόειπ'· ἐπεὶ οὐ τοι ἐπὶ δέος· ὄφρ' ἐὺ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι. 515

*He in wrath bids her depart, for fear of Here: yet assents
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
ἣ δὴ λoίγια ἔργ', ὅτε μ' ἐχθοδοπήσῃς ἐφήσεις
Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδέοις ἐπέεσσιν.
ἣ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν 520
νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὐτῖς ἀπόστιχε, μή τι νήσῃ
Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθὴς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.

*After he has nodded, and Thetis gone, he returns to his throne; but
Here, observant, asks him who has been in counsel with him.*

Ἦ, καὶ κυανέῃσιν ἐπ' ὄφρ' οὖσι νεῦσε Κρονίων·
ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530
Τῷ γ' ὡς βουλευσάντε διέτμαγεν· ἣ μὲν ἔπειτα
εἰς ἄλα δ' αὖτο βαθείαν ἀπ' αἰγλήεντος Ὀλίμπου,

Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
 ἐξ ἐδέων, σφοῦ πατρός ἐναντίον· οὐδέ τις ἔτλη
 μείναι ἐπερχόμενον, ἀλλ' ἀντιοὶ ἔσταν ἅπαντες. 535
 ὥς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
 ἡγγονίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλάς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλάς; 540
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Zeus rebukes her curiosity.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποὶ τοι ἔσονται, ἀλόχῳ περ ἐούσῃ.
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούμεν, οὐτις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μὴ τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετᾶλλα. 550

She discloses her suspicions of Thetis.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες·
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι, οὔτε μεταλλῶ·
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι, ἄσσοι ἐθέλῃσθα. 555
 νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα, μὴ σε παρείπω
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
 ἡερίη γὰρ σοί γε παρέζετο, καὶ λάβε γούνων·
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560

δαιμονίη, αἰεὶ μὲν οὔτεαι, οὐδέ σε λήθω·
 πρήξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565
 μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
 Ὡς ἔφατ'· ἔδευσε δὲ βοῶπις πότνια Ἥρη·
 καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες. 570

Herphaistos counsels submission :

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἤρα φέρων, λευκωλένῳ Ἥρῃ·
 Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπίηρα φέρειν Διί, ὅφρα μὴ αὐτὲ
 νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα τaráξη.
 εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἄστεροπητῆς 580
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' ἱλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.

Gives her the cup, and warns her by his own punishment to endure.

Ὡς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· 585
 Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μή σε φίλῃν περ εἰοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι
 θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνυμένος περ,
 χραισμείν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἠελίφ καταδύντι
 κάππεσον ἐν Δήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 Ὡς φάτο· μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη· 595
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κίπελλον.

*The gods, with laughter at Hephaestus, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ὕψοχοι, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον Ἥφαιστον διὰ δώματα πομπύοντα. 600
 Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 σὺ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ᾄδον ἀμειβόμεναι ὅπ'ι καλῇ.
 Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἠελίοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις,
 Ἥφαιστος, ποίησεν ἰδύλῃσι πραπίδεσσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦν Ὀλύμπιος ἀστεροπητῆς,
 ἔνθα πάρος κοιμᾶτο, ὅτε μιν γλυκὺς ὕπνος ἱκάνοι. 610
 ἔνθα καθεῖδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἱπποκορυσταὶ
εἶδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
τιμήσῃ, δλῆσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Βάσκ' ἴθι, οὐλὲ Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο,
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
θωρήξαι ἔκλειβε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρην λισσομένην· Τρώεσσι δὲ κήδε' ἐφήπται. 15

Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδῃν Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὔδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶν υἱὶ ἑοικώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
 τῷ μιν εἰσιάμενος προσεφώνεε θεῖος Ὀνειρος·
 Εὐδεις, Ἀτρείος υἱὲ δαΐφρονος, ἵπποδάμοιο ;
 οὐ χρή παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὄκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ, ἀνενθεν ἑών, μέγα κήδεται ἥδ' ἐλαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 παντοδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγκυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσὶ, μηδὲ σε λήθῃ
 αἰρεΐτω, εὔτ' ἂν σε μελίφρων ὕπνος ἀνήγῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to council.

Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῇ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἥματι κείνῳ,
 νήπιος· οὐδὲ τὰ ἥδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχὰς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου· θεΐῃ δέ μιν ἀμφέχυτ' ὄμφῃ.
 ἔξετο δ' ὀρθωθείς· μαλακὸν δ' ἐνδυνε χιτῶνα.
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὦμοισιν βάλετο ξίφος ἀργυρόηλον. 45
 εἴλετο δὲ σκῆπτρον πατρώιον, ἀφθιτον αἰεΐ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
 Ὅως μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπων,

Ζηνὶ φῶως ἑρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευσεν, 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρισσον, τοὶ δ' ἠγείροντο μάλ' ὄκα.

First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρῶτον μεγαθύμων ἴξε γερόντων,
 Νεστορὲ παρὰ νηϊ Πυλοιογενέος βασιλῆος·
 τοὺς δ' γε συγκαλέσας, πυκινὴν ἡρτύνετο βουλήν· 55
 Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δῖω
 εἶδος τε, μέγεθός τε, φύνῃ τ' ἀγχιστα ἑώκει.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 εὖδεις, Ἀτρεὺς υἱὲ δαΐφρονος, ἱπποδάμοιο ; 60
 οὐ χρὴ παννύχιον εὖδειν βουληφόρον ἄνδρα,
 ψ' λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὄκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἀνευθεν ἑὼν, μέγα κήδεται ἦδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—ᾧς ὁ μὲν εἰπὼν 70
 ὥχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

*He will make trial of the Greeks' spirit, bidding them sail away,
 while the chiefs must restrain them.*

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱὰς Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
 καὶ φεύγειν σὸν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. 75

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, 80
 ψεῦδος κεν φαίμεν, καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἷ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 ὣς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.

*The people swarm in like bees, and the heralds make silence ;
 Agamemnon, with his sacred sceptre, stands up.*

οἱ δ' ἐπ' ἀνέστησαν, πείθοντό τε ποιμένι λαῶν, 85
 σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥντε ἔθνεα εἴσι μελισσῶν ἁδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομένων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰσιρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἅλῃς πεποτήταται, αἱ δέ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἅπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχώοντο
 ἱλαδὸν εἰς ἀγορήν· μετὰ δὲ σφισιν ὄσσα δεδήει,
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα, 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 κήρυκες βοδώντες ἐρήτυον, εἵποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας,
 πανσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμει τεύχων·
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἀνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντη·

Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' ὧ γ' ἐρεισάμενος, ἔπε' Ἀργείοισι μετηύδα·

and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

ᾧ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλευσάτο, καί με κελεύει 115
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 [οὕτω πού Διὶ μέλλει υπερμενέει φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα,
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχροὺς γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἀπρηκτον πόλεμον πολεμίζειν, ἥδ' ἐμὰ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἴπερ γάρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῳῆς τε,
 ὅρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἄμφω,
 Τρῳῆς μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρῳῶν δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦειν·
 πολλαὶ κεν δεκάδες δευοῖατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρῳῶν, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλῶν ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάξουσιν, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὖ ναίονμενον πτολίεθρον.

ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δούρα σέσηπε νέων, καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐπὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐδ' εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν.

*The gathering is stirred, like waves or corn by the wind, and they
rush to launch their ships.*

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρῖνεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορῇ, ὥς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὥρορ', ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχέουσιν·
 ὥς τῶν πᾶσ' ἀγορῇ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον,
 ἄπτεσθαι νηῶν, ἥδ' ἐλκέμεν εἰς ἅλα δῖαν,
 οὐρούς τ' ἐξεκάβαιρον· αὐτὴ δ' οὐρανὸν ἵκεν,
 οἴκαδε ἰεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν.

*There might have been mischief; but Hera stirred up Athena to
speak to Odysseus.*

Ἐνθα κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
 ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καὶ δέ κεν εὐχολὴν Πριάμῃ καὶ Τρωσὶ λίποιεν 160

Ἄργειν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἵης ;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας. 165

Ὡς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰῖα·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εἶδεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἑσταότ'· οὐδ' ὃ γε νηὶς εὖσσέλμοιο μελαίνης 170
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχού δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·

She bids him for shame restrain the men ; he runs to obey.

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὐτῷ δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 καὶ δέ κεν εὐχλωλὴν Πριάμφῳ καὶ Τρῳσὶ λίποιτε
 Ἄργειν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὃ δὲ ξυνέηκε θεῶς ὅπα φωνησάσης.
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κήρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπῆδει.
 αὐτὸς δ' Ἀτρεΐδην Ἀγαμέμνονος ἀντίος ἔλθων, 185
 δέξατό οἱ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon,
 and make him wroth ;*

Ὅντινα μὲν βασιλῆα καὶ ἕξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὐ σε ἔοικε, κακὸν ὥς, δειδίστεσθαι· 190
 ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἰδρὺε λαούς·
 οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειρᾶται, τάχα δ' ἔψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
 μῆ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
 θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

“Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι,
 τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
 οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἷς κοίρανος ἔστω,
 εἷς βασιλεύς, ὃς ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω. 205
 [σκήπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευῇσι.]

The people return to the Agora, all but the hideous wretch Thersites,

“Ὡς δ' γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
 αὖτις ἐπεσεύοντο νεῶν ἄπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 ὠγιαλῷ μεγάλῳ βρέμεται, σμαραγεὶ δέ τε πόντος. 210
 Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἕδρας.
 Θερσίτης δ' ἔτι μούνος ἀμετροεπὴς ἐκολῶα,
 ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἀκοσμά τε πολλὰ τε ᾗδῃ,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐρίζεμεναι βασιλεύσιν,
 ἀλλ' ὃ τι οἱ εἴσαιο γελοῖον Ἀργείοισιν 215
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δὲ οἱ ὦμα
 κυρτῷ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερβεν

φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220
 τῷ γὰρ νεικέεσκε· τότ' αὖτ' Ἀγαμέμνονι δίφ
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

*who reviles Agamemnon for his greed, and the people
 for their slavishness.*

Ἀτρεΐδῃ, τέο δὴ αὖτ' ἐπιμέμφεαι, ἡδὲ χατίζεις ; 225
 πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εἴτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν ;
 ἢ ἐ γυναῖκα νέην, ἣνα μίσγειαι ἐν φιλότῳ,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχει ; —οὐ μὲν ἔοικεν,
 ἄρχὸν ἔοντα, κακῶν ἐπιβασκόμεν υἱᾶς Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί· 235
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσόμεν, ὅφρα ἴδῃται,
 ἢ ῥά τί οἱ χῆμεις προσαμύνομεν, ἢ καὶ οὐκί·
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα, 240
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθῆμων·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him ;

Ὡς φάτο νεικεῖων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,

ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημί χερείωτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέιη,
 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαϊνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθεν ἀεικέσσι πηληγῶσιν.

*and smites him, so that he sits silenced and weeping, while
 the others rejoice.*

Ὡς ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμα 265
 πλῆξεν· ὁ δ' ἰδνῶθη, θάλερόν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὕπο χρυσεόν· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
 ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὲ γέλασαν· 270
 ὦδε δέ τις εἵπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·

Ὡ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θῆν' μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικέειν βασιλῆας ὀνειδείους ἐπέεσσιν.

Athena marshals the multitude to hear Odysseus.

Ὡς φάσαν ἡ πλῆθ' ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη, σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν, καὶ ἐπιφρασσάϊατο βουλήν—
 ὁ σφιν εὖ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks, of the shame to return empty, and of the great sign of
 the snake that ate the sparrow and her brood.*

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦνπερ ὑπέσταν,
 ἐνθάδ' ἔτι στεῖχοντες ἀπ' Ἄργεος ἱπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάει σὺν νηϊ πολυζύγῃ, ὅνπερ ἅελλαι
 χειμέρια εἰλέωσιν, ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι τῷ οὐ νεμεσίζοι' Ἀχαιοὺς
 ἀσχαλάειν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μέναι' ἐπὶ χρόνον, ὅφρα δαῶμεν,
 ἡ ἔτεον Κάλχας μαντεύεται, ἥ καὶ οὐκί. 300
 εὖ γὰρ δὴ τότε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρονσαι·
 χθιζὰ τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδᾳ νῆες Ἀχαιῶν
 ἡγερέθοντο, κακὰ Πριάμῃ καὶ Τρῳσὶ φέρονσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305

ἔρδομεν ἀθανάτοισι τελέεστας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωςδε,
 βωμοῦ ὑπαίξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄξω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπητώτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ἔνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυίαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη. 320

Calchas thence prophesies success in the tenth year.

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσηλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 τίπτ' ἄνω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί·
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὀψιτέλεστον, οὐ κλέος οὔποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε, μίμνετε πάντες, εἵκνημιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.
 "Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆς
 σμερδαλέον κονάβησαν, αἰσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινέσαντες Ὀδυσσῆος θείοιο." 335

Nestor bids Atrides disregard the foolish agitators, and divide the host by tribes for battle.

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότης Νέστωρ·

“ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε

νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.

πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν ;

ἐν πυρὶ δὴ βουλαὶ τε γενοίατο, μήδεά τ’ ἀνδρῶν,

340

σπονδαὶ τ’ ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν.

αὕτως γάρ ῥ’ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος

εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.

Ἄτρεΐδῃ, σὺ δ’ ἔθ’ ὥς πρὶν ἔχων ἀστεμφέα βουλὴν,

ἄρχε· Ἀργείοισι κατὰ κρατερὰς ὑσμῖνας·

345

τούσδε δ’ ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν

νόσφιν βουλεύωσ’—ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν—

πρὶν Ἀργοσδ’ ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο

γνώμεναι ἦ τε ψῆδος ὑπόσχεσις, ἥε καὶ οὐκί.

φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα

350

ἡματι τῷ, ὅτε νηυσὶν ἐπ’ ὠκυπόροισιν ἔβαινον

Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,

ἀστράπτων ἐπιδέξι’, ἐναίσιμα σήματα φαίνων.

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,

πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,

355

τίσασθαι δ’ Ἑλένης ὀρμήματα τε στοναχὰς τε.

εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἄπτέσθω ἧς νηὸς ἐϋστέλμοιο μελαίνης,

ὄφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.

ἀλλά, ἄναξ, αὐτός τ’ ἐν μῆδεο, πείθεό τ’ ἄλλῃ·

360

οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·

κρὶν’ ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.

εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθονται Ἀχαιοί,

γνώσῃ ἔπειθ’, ὅς θ’ ἡγεμόνων κακός, ὃς τέ νυ λαῶν,

365

ἡδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται·
γνώσεται δ', ἥ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Agamemnon praises his counsel, and bids them prepare for battle, and eat.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
ἦ μὰν αὖτ' ἀγορῇ νικᾶς, γέρον, υἱὰς Ἀχαιῶν. 370
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλόν,
τοιούτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,
χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.
ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγ' ἔδωκεν, 375
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρῶσιν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·
ὥς κε πανημέριοι στρυγερῷ κρινώμεθ' Ἄρηϊ. 385
οὐ γὰρ παυσωλή γς μετέσσεται, οὐδ' ἡβαιόν,
εἰ μὴ νύξ ἐλθούσα διακρινέει μένος ἀνδρῶν.
ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
ιδρώσει δέ τευ ἵππος, ἐϋξοον ἄρμα τιταίνων. 390
ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοῆσω
μεινάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
ἄρκιον ἔσσεῖται φυγέειν κύνας ἡδ' οἰωνούς.

The Greeks stir like waves: Agamemnon prepares a sacrifice and calls the chiefs.

"Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἔλθων, 395
 προβλήτι σκοπέλῳ· τὸν δ' οὐποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν, 400
 εὐχόμενος θάνατόν τε φινγεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίοισι, πενταέτηρον, ὑπερμενεί Κρονίῳι·
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δῶυ καὶ Τυδεὸς υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοῖν ἀγαθὸς Μενέλαος·
 ᾗδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονεῖτο.
 βοῦν δὲ περίσθησάν τε, καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Then prays this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναῖων,
 μὴ πρὶν ἐπ' ἥλιον δῦναι, καὶ ἐπὶ κνέφας ἔλθεῖν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πῆσαι δὲ πυρὸς δηῖοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 πρηγέες ἐν κονήσιν ὁδᾶξ λαζοῖατο γαῖαν.

They then sacrifice a feast.

"Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκράϊαινε Κρονίων·
 ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420

αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντα,
 αὔερυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυσαν,
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον· 425
 σπλάγχχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἔϊσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερήνιοις ἱππότη Νέστωρ·
 'Ατρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,
 μηκέτι νῦν δὴθ' αἶθι λεγώμεθα μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν 'Αχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν 'Αχαιῶν
 ἴομεν, ὅφρα κε θῶσπον ἐγειρόμεν ἕξ' ἄρ' Ἀρηα. 440
 "Ὡς ἔφατ'· οὐδ' ἀπίθῃσεν ἄναξ ἀνδρῶν 'Αγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομόωντας 'Αχαιοὺς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὄκα.
 οἱ δ' ἀμφ' 'Ατρεΐδῃ διωτρεφέες βασιλῆες 445
 θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις 'Αθήνη,
 αἰγίδ' ἔχουσα ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες εὐπλεκέες, ἑκατόμβιοι δὲ ἕκαστος.

σὺν τῇ παιφάσσουσα διέσσοντο λαὸν Ἀχαιῶν, 450
 ὀτρύνουσι ἱέναι· ἐν δὲ σθένος ὤρσεν ἐκάστω
 καρδίῃ, ἄλληκτον πολεμίζειν ἥδὲ μάχασθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένητ', ἥδ' ἐνέσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Like fire in a forest, or flocks of birds, or swarms of flies.

Ἵτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγῇ·
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἵγλη παμφανώσα δι' αἰθέρος οὐρανὸν ἵκει.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δονλιχοδείρων, 460
 Ἀσὶψ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πετρύγεσιν,
 κλαγγηδὸν προκαθίζοντων, σμαραγεὶ δέ τε λειμῶν·
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων 465
 ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἵτε μυιάων ἀδινάων ἔθνεα πολλά,
 αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν, 470
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαβραῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Agamemnon
 in the midst like a bull among the kine.*

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῇ μιγέωσιν· 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἱέναι· μετὰ δέ, κρείων Ἀγαμέμνων.

ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῃ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάων.
 ἦντε βούς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἦδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', ἔκκτιμένον πτολίεθρον,
 Κῶπας, Εὐτρησίν τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,
 οἳ τε Πλάταιαν ἔχον, ἦδ' οἳ Γλίσσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, ἔκκτιμένον πτολίεθρον, 505
 Ὅγχηστών θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,

οἷ τε πολυτάφυλον Ἄρνην ἔχον, οἷ τε Μίδειαν,
 Νίσάν τε Ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
 τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστῃ
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαΐνον.

510

The Minyae-realm : their leaders sons of Ares.

Οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,
 οὓς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζεῖδαι,
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβάσα,
 Ἄρηϊ κρατερῷ· ὃ δέ οἱ παρελέξατο λάθρη·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώοντο.

515

The Phokians.

Αὐτὰρ Φωκῶν Σχεδίος καὶ Ἐπίστροφος ἥρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρῶνάν τε Ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
 οἷ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν διὸν ἔναιον,
 οἷ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἱ μὲν Φωκῶν στίχας ἵστασαν ἀμφιέποντες·
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

520

525

The Locrians.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τέλαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
 οἱ Κύννόν τ' ἐνέμοντ', Ὀπδεντά τε Καλλιάρων τε,
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὶς ἐρατεινάς,
 Τάρφην τε Θρόνιόν τε, Βοαγρίου ἀμφὶ ῥέεθρα·

530

τῷ δ' ἅμα τεσσαράκοντα μέλαιnai νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

The Euboeans.

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαian,
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον, ἣδ' οἳ Στύρα ναιετάασκον· 540
 τῶν αἰθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅξος Ἀρῆος,
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες.
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν
 θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσιν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιnai νῆες ἔποντο. 545

Athens and Salamis.

Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος Ἄρουρα,
 καὶ δ' ἐν Ἀθήνῃς εἴσεν, ἐφ' ἐνὶ πτόνι νηῶ· 550
 ἐνθάδε μιν ταύροισι καὶ ἀρνείοις ἱλάονται
 κούροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
 τῶν αἰθ' ἡγεμόνευ' υἱὸς Πεπεῶο Μενεσθεύς.
 τῷ δ' οὐ πω τις ὁμοίος ἐπιχθόνιος γένητ' ἀνὴρ,
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
 Νέστωρ οἷος ἔριξεν· ὁ γὰρ προγενέστερος ἦεν. 555
 τῷ δ' ἅμα πεντήκοντα μέλαιnai νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμίνος ἄγεν δυοκαίδεκα νῆας.
 [στῆσε δ' ἄγων, ἔν' Ἀθηναίων ἴσταντο φάλαγγες.]

Argolis and the neighbouring places.

Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθάν τε τειχιόεσσαν,
 Ἑρμῖονην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας. 560

Τροίῃν', Ἡϊόνας τε καὶ ἀμπελέοντ' Ἐπίδauρον,
 οἳ τ' ἔχον Αἰγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
 καὶ Σθένηςλος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσὸς θεὸς φῶς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.
 συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
 τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.
 Οἳ δὲ Μυκῆνας εἶχον, εὐκτίμενον ποτολίεθρον,
 ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
 Ὀρνεϊάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
 Πελλήνην τ' εἶχον, ἥδ' Αἰγίον ἀμφενέμοντο,
 Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἄμφ' Ἑλίκην εὐρεῖαν· 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης· ἅμα τῷ γε πολλὸν πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νῶροπα χαλκόν,
 κυδιῶν, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
 οὐνεκ' ἄριστος ἦεν, πολλὸν δὲ πλείστους ἄγε λαούς. 580

Laconia, and the neighbouring places.

Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φᾶριν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
 Βρυσηϊάς τ' ἐνέμοντο καὶ Αὐγειαὶς ἐρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἐλος τ', ἔφαλον ποτολίεθρον, 585
 οἳ τε Λάαν εἶχον, ἥδ' Οἰτυλον ἀμφενέμοντο·
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔτο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590
 Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,

καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔκκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἑλος καὶ Δῶριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν— 600
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Arcadia.

Οἳ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχῆταί,
οἳ Φεναῖον τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
Ῥίπην τε, Στρατίην τε καὶ ἡνεμέεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παρράσιην ἐνέμοντο·
τῶν ἡρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610
Ἀρκαῆδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὖσσέλμους, περάαν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμῆλει.

Elis and the islands.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615
ὄσσον ἐφ' Ὑρμίνῃ καὶ Μύρσινος ἐσχατώσα,
πέτρῃ τ' Ὀλυνίῃ καὶ Ἀλείσιον ἐντὸς ἔεργει·
τῶν αὖ τέσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλλπιος ἡγησάσθην, 620

υἷες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξινος θεοειδής,
υἱὸς Ἀγασθένης Αὐγηΐδαο ἀνακτος.

Οἳ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
Φυλείδης, ὃν τίκτε δίφιλος ἵππότης Φυλεύς,
ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,
οἳ τε Ζάκυνθον ἔχον, ἥδ' οἳ Σάμον ἀμφενέμοντο,
οἳ τ' ἠπειρον ἔχον, ἥδ' ἀντιπέραια νέμοντο· 635
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλαπάργου.

Aetolia.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἳ Πλευρῶν ἐνέμοντο καὶ Ὀλεον ἠδὲ Πυλὴνην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν — 640
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἦν, θάνε δὲ ξανθὸς Μελέαγρος—
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Crete and Rhodes ; with the story of Tlepolemus.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἳ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
ἄλλοι θ', οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.

τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650
 Μηριόνης τ', ἀτάλαντος Ἐνυαλίφ ἀνδρεΐφόντῃ·
 τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἑρακλείδης, ἧς τε μέγας τε,
 ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων· 655
 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
 Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκεν Ἀστυόχεια βίη Ἑρακληΐη·
 τὴν ἀγεῖ' ἐξ Ἐφύρης, ποταμοῦ ἀπο Σελλήεντος,
 πέρσας ἄστυα πολλὰ διοτρεφέων αἰζήων. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,
 ἥδη γηράσκοντα Δικύμνιον, ὄζον Ἄρηος.
 αἰψα δὲ νῆας ἔπηξε, πολλὴν δ' ὃ γε λαὸν ἀγείρας,
 βῆ φεύγων ἐπὶ πόντον· ἀπέειπεν γάρ οἱ ἄλλοι 665
 νιέες νιῶνοί τε βίης Ἑρακληΐης.
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἔξεν ἀλώμενος, ἄλγεα πασχων·
 τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
 ἐκ Διός, ὅσπερ θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
 [καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἶσας,
 Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιωτος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἱ εἵπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,
 καὶ Κῶν, Εὐρύπυλίου πόλιν, νήσους τε Καλύδνας·
 τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφος ἡγησάσθην,
 Θεσσαλοῦ υἱὲ δύω Ἑρακλείδαο ἀνακτος·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἔστιχόντων. 680

Northern Greece.

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἐναιον,
 οἳ τ' Ἄλωνα, οἳ τ' Ἀλόπην, οἳ τε Τρηχὶν' ἐνέμοντο,
 οἳ τ' εἶχον Φθίην ἢ δ' Ἑλλάδα καλλιγύναικα·
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώνοντο·
 οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιο.
 κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηΐδος ἡϋκόμοιο,
 τὴν ἐκ Λυρνησοῦ ἐξείλετο, πολλὰ μογήσας, 690
 Λυρνησοδὸν διαπορθήσας καὶ τείχεα Θήβης·
 καδὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
 τῆς δ' γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἐμελλεν.
 Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δῆμητρος τέμενος, Ἰωνά τε, μητέρα μήλων,
 ἀγχιάλὸν τ' Ἀντρών' ἠδὲ Πτελεὸν λεχεποίην·
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
 ζῶς ἑὸν· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
 νηὸς ἀπωθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅςος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεῖονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἔοντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710
 Οἳ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,

Βοίβην καὶ Γλαφύρας καὶ ἔκτιμένην Ἰαωλκόν·
 τῶν ἦρχ' Ἀδμήτοιο φίλος πᾶϊς ἔνδεκα νηῶν,
 Εὐμήλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν,
 Ἄλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐὺ εἰδώς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι. 720
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Δήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν,
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 ἔνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μῆδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 τὸν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Ὀϊλῇι πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος· 730
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἥδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα· 735
 τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' Ἄργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς—
 τὸν ῥ' ὑπὸ Πειριθῷ τέκετο κλυτὸς Ἴπποδάμεια
 ἡματι τῷ, ὅτε φῆρας ἐτίσαστο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασεν—

οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρηος, 745
 υἱὸς ὑπερθύμοιο Κορώνου Καίνειδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δὺν καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιήνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 οἳ περὶ Δωδώνην δυσχείμερον οἶκ' ἔθεντο, 750
 οἳ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
 ὅς ῥ' ἐς Πηνεῖον προῖει καλλίβροον ὕδωρ·
 οὐδ' ὁ γε Πηνεῖῳ συμμίσγεται ἀργυροδίη,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρῥέει, ἥντ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορῥώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
 οἳ περὶ Πηνεῖον καὶ Πήλιον εἰσοσίφυλλον
 ναῖεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Which were the best horses, and which the best men.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ τῶν ὅχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 αὐτῶν, ἧδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμήλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
 ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔϊσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
 κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέπνοντο καὶ αἰγανέῃσιν ἰέντες,
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἴσιν ἕκαστος, 775

λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων
ἐν κλισίῃς· οἱ δ' ἄρχὸν Ἀρηϊφίλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
γαῖα δ' ὑπεσπτενάχιζε, Διὶ ὥς τερπικεραύνῃ
χωμένῃ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση
εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνᾶς·
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴννεμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ Ἀλεγεινῇ.
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
εἷσατο δὲ φθογγὴν νῆϊ Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἔζε, ποδωκείῃσι πεποιθώς,
τύμβῃ ἐπ' ἀκροτάτῳ Αἰσυνήτῳ γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῇ μιν εἷσαμένη προσέφη πόδας ὠκέα Ἴρις· 795

'Enough of words:—marshal the host by tribes.'

ᾧ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλῖαστος ὄρωρεν.
ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,
ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὀπωπα·
λίην γὰρ φύλλουσιν ἑοικότες ἢ ψαμάθοισιν 800
ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπικούροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

τοῖσιν ἕκαστος ἀνὴρ σήμαινέτω, οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

805

They muster by the Tomb of Myrine.

Ὡς ἔφαθ'· Ἔκτωρ δ' αὖ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσαντο λαός,
περὶ θ' ἱππῆές τε· πολλὸς δ' ὀρυμαγδὸς ὀρώρει.

810

Ἔστι δέ τις προπάροιθε πόλιος αἰπεύα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἥδ' ἐπίκουροι.

815

The muster.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαῶτες ἐγχείρσιν.

Δαρδανίων αὐτ' ἦρχεν εὖς πάϊς Ἀγχίσαιος,
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτῃ,
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱέ,
'Αρχέλοχος τ' Ἀκάμας τε, μάχης εἰ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Διὸς ἵπποιο,
Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
Οἱ δ' Ἀδρηστυαίαν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτυίειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ,
υἱέ δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι

825

830

πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην·
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθῶνες, μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων,
τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάασκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄξος Ἄρης,
ὕϊε δ' ὡς Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
ὄσσους Ἑλλήσποντος ἀγάρβροος ἐντὸς ἔεργει.

Εὐφημος δ' ἀρχὸς Κινόνων ἦν αἰχμητῶν,
ὕϊος Τροϊζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν.

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ,
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
οἳ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστῆς·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάnios θεοειδής,
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ἰσμῖνι μάχεσθαι.

Μῆσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
ὕϊε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
οἱ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
Νάσσης Ἀμφίμαχος τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱέν, ἥύτε κούρη·
νήπιος, οὐδὰ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπὸ δινήμεντος.

NOTES TO THE ILIAD.

BOOK I.

[Notes on Epic Forms are, for convenience, always in these square brackets.]

1. μήνιν Ἀχιλλέως, 'the wrath of Achilles,'—the chief motive and central point of the poem, much of the incident practically turning on this wrath and its consequences; see, however, *Introduction* (7).

θεά, the Muse. To call on the Muse meant something in the Homeric times.

[Πηληϊάδεω. The genitive of A-declension (masc.) in Homer has three forms: -ᾱο, -εω (one long syllable), and ω (after vowels, as βορέας, βορέω), -εω scanned as one syllable.

Ἀχιλλέως. The Homeric declension of nouns in -εύς has η usually, instead of ε, before vowels.]

2. σὺλομένην, adj. of participial form, 'destructive,' from stem δλ-.

ἔθηκε, 'set,' i.e. 'gave,' 'caused.'

3. Ἄϊδι. [This and Ἄϊδος are irregular (Homeric) cases of Ἀΐδης, as though from a form Ἄϊς.] Hades in Homer means the god of the world below; afterwards it came to be used also for the place.

4. αὐτοῦς. αὐτός always in the nom. means *himself*, not *he*; always when it comes in agreement with a substantive (except ὁ αὐτός = 'the same'); and thirdly, when it is emphatic, as it is here, coming first in the clause.

'Themselves,' as opposed to their souls; for in the Homeric idea a soul was a poor, feeble, shadowy thing, living a faint kind of life in the under-world.

ἐλώρια (ἐλ—'take'), 'spoil,' 'prey' (δὲ not cut off, for probably there is a consonant lost; see *Notes on Language*, 17).

τῷ δ' ἅμα τεσσαράκον
 Λοκρῶν, οἳ ναίονσι πῖ

Οἱ δ' Εὐβοίαν ἔχον
 Χαλκίδα τ' Εἰρέτριάν
 Κήρινθόν τ' ἔφαλον,
 οἳ τε Κάρυστον ἔχον,
 τῶν αὖθ' ἡγεμόνεν' Ἐ.
 Χαλκωδοντιάδης, μεγ
 τῷ δ' ἅμ' Ἀβαντες ἐπε
 αἰχμηταί, μεμαῶτες ὄρ
 θώρηκας ῥήξιν δητῶν
 τῷ δ' ἅμα τεσσαράκον:

At

Οἱ δ' ἄρ' Ἀθήνας εἴ
 δῆμον Ἐρεχθίδος μεγα
 θρέψε, Διὸς θυγάτηρ,
 καδ δ' ἐν Ἀθήνῃς εἴσει
 ἐνθάδε μιν ταύροισι κα
 κοῦροι Ἀθηναίων, περι
 τῶν αὖθ' ἡγεμόνεν' υἱδ
 τῷ δ' οὐ πω τις ὁμοίος
 κοσμηῆσαι ἵππους τε κα
 Νέστωρ οἷος ἔριξεν· ὁ
 τῷ δ' ἅμα πεντήκοντα,
 Αἴας δ' ἐκ Σαλαμῖνο
 [στήσε δ' ἄγων, ἔν' Ἀ

Argolis an.

Οἱ δ' Ἄργος τ' εἶχο
 Ἑρμῖνην, Ἀσίνην τε,

NOTES TO . . .

α. ζ, as there is no *αζ* . . .
 ect, viz. *ζου, ζεις, ζει* . . .
 . . . *ετellen*. In Homer
 verbs were separable, e.

an. Even in Attic Greek
 uly after the preposition.

re, is called 'tmesis' . . .
 sition is often half adverbial
περὸν δ' . . . 'and laid

κίχλω. [The Epic subjunctive
 subjunctive is as good as
Notes on Language, 13. 1).

μή . . . *οὐ χράσθη*, 'I
 leat' might be used in La.

πρίν, adverb, 'sooner.'

ἀντιώσαν. [Epic for
αν, and then resolved ag.
 this phrase with the *α*
 ig to.]

ὥς κε (= *ὥς ἄν*) final, 'if . . .
 . . . subj. pres. The origi
νέη-σαι, νέη-ται; and *νέη-ς*
 in contracted *νέη*. Simila.

ἔδωκε. Observe that *τις*
 s it is spelt with two *ε*

Homer's time there wa
 e word was pronounced
 ing quick motion, then
 iota, used again in *τις*.
 are *μειζων* for *μεγ-ων*,
ειδίσσομαι, i. 190, sh
 lengthened again be

τόν. The article in H
 , 'as here), and Dem
 we use 'that' for *ὅν*
 killed,' and our 'the

37. [κλύθι. Aorist imp., from κλύω; formed as though from verb in μ, which is the older form. See 218.

μευ, Epic for μου.]

ἀμφιβέβηκας, 'protectest.' Chryse and Cilla were towns in the Troad.

38. [Τενέδωιο, old Epic form of genitive in O-declension.]

ἰφι, 'mightily.'

39. Smintheus was a name given to Apollo. Some supposed it was derived from σμίνθος, 'a field-mouse,' as a pest from which the god had delivered them; others from the name of a place.

[τοί for σοί.] χαρίεντα, describing the effect (proleptic), 'to gladden thee.'

ἐπὶ . . . ἔρεψα, κατὰ . . . ἔκηα, tmesis, 25.

41. [κρήνηνον, lengthened aorist of κραίνω (η for α).—Lang. 8 (d).]

44. Olympos, usually taken to be the Mysian Olympos, or mountain range of which Ida was a part; supposed in the early Greek mythology to be the home of the gods, who lived there in their palace behind the clouds. Later the heaven was naturally identified with the Thessalian Olympos, 9700 feet high, and covered with snow.

κατὰ καρήνων, 'down from the top.'

45. ἀμφηρεφέα. Long for sake of metre.

47. αὐτοῦ, 'himself,' as opposed to his arrows; see 4, Note.

ἦϊε. [For ἦει, from εἶμι, 'to go.'] Notice the grand simple picture of the god in his wrath: 'He went like the night.'

48. μετὰ . . . ἔηκεν [= μεθέηκε], 'he let fly.'

49. Observe the descriptive *twanging* sound of this line.

Compare Vergil, *Aen.* xi. 875, where the trampling gallop of the horses is imitated, and Tennyson's lines—

'The moan of doves in immemorial elms,
And murmur of innumerable bees.'

50. [οὐρήας, see 2.]

51. αὐτοῖσι, 'the men themselves,' as opposed to the mules; cf. 4, 47.

βέλος. Observe that the ο is lengthened before the vowel; see *Language*, 17, where it is shown that ἔχω had a consonant at the beginning originally.

ἔχευκός is doubtful; but prob. the meaning 'sharp' is right, which is common to all the stem πικ- πεκ-.

54. ἀγορήνδε. The suffix δε is added to express *motion to*. Thus οἰκόνδε, 'homewards.' Ἀθήναζε (= Ἀθήνας-δε), 'to Athens.' καλέσασατο. [In Epic the σ is often doubled in aor. and fut.] Middle, cf. 13; Agamemnon would actually call the meeting.

55. τῷ ἐπὶ φρεσὶ θήκε, 'for she put into his heart.' τῷ dative of Recipient, more remotely affected.

57. [ἤγγαθεν. Shorter Epic form of ἡγγέρθησαν: compare εἶεν and εἴησαν.]

58. τοῖσι, dative after μετέφη, 'he spoke among them.' μετὰ with the dative having (in Epic) the meaning 'among.' πόδας, accusative of respect.

60. εἰ κεν . . . φύγοιμαν in Attic would be εἰ φύγοιμεν, ἐὰν being only found with subjunctive. See *Language* (13).

61. θαμῇ, contracted future.

62. [ἐρείοιμεν, 26.]

μάντις ('inspired' person, stem μαν-; cf. μαννομαι), foretold by augury; λερεὺς by sacrifices to his god; δνειρόπολος by dreams.

64. ὧ, τι, 'why,' indirect, just as τί, 'why?' in direct questions.

65. εὐχολῆς, genitive of relation (thing *in respect of which* the anger is).

Compare μέλεος τῶν παθῶν, ἐπιστήμων τῆς τέχνης and the Latin imitations *integer vilae*, *dubius salutis*.

'Angry for prayer or sacrifice' neglected, he means.

66. τελείων, 'perfect,' 'unblemished' for sacrifice. See *Language* (10).

67. αἰ κεν . . . βούλεται, 'if perchance he may be willing,' (i.e. in that hope).

[βούλεται is Epic subjunctive with shortened vowel; the first and second plural may be thus shortened.]

ἀντιάσας, lit. 'meeting,' i.e. 'accepting.'

68. οἷς (with accent), demonstrative, 'thus.'

70. ὧς ἦδη. An instance where the digamma is lost, and the metre is spoiled. ἦδη is from οἶδα, stem ἰδ- = *Fiδ-* = Latin *vid-*. See *Language* (16).

[ἐόντα for later ὄντα, part of εἰμί.]

πρό τ' ἐόντα, 'what was before,' i.e. the past.

71. [νῆεσσι, Epic dative of ναῦς.]

ἡγέομαι takes the dative in the sense of 'to guide,' 'to lead the way,' naturally.

εἶσω, in Homer constantly with accusative, if there is motion. The Attic usage is with genitive.

72. ἦν, from οἷ, possessive 'his.'

διὰ, 'by reason of,' as usual. His prophetic art was the cause of his guiding them.

οἱ, dative of personal pronoun οὗ.

73. [σφιν, Epic dative of σφέϊς, meaning 'to them' simply.]

74. [κῆλαι, 2d person from κέλομαι. See note on 32.]

75. [ἐκατηβέλεταο. See note 1.] Observe -ος long.

76. [ἐρῶ, σύνθεο, uncontr. Epic forms for ἐρῶ, σύν-θου; δημοσπον, see 54.]

σύνθου, 'take heed.'

77. ἦ μὲν [later ἦ μήν], the regular particle in oaths and strong assurances.

80. δεῖ χάσεται [for χάσῃται, 67]. In Attic would be required δὲ with the conjunction.

χέρηϊ, from χέρης, old substantive, 'vassal' (probably from χεῖρ = 'one who is in the hand of his master'); and χερείων (χείρων) in the comparative.

In Homer the heroes are everything; the common men are nothing; see ii. 337.

81. εἴπερ in Homer often means 'even if.' See *Language* (15).

χόλον γε, 'his wrath at least.' The γε emphasises the χόλον, which is opposed to κῆτος; see next line.

εἰ—καταπέψῃ (cf. 80) in Attic would have to be ἦν—καταπέψῃ. καταπέψῃ. We say, 'Swallow down your anger;' the Greeks said more pointedly still, 'Digest your anger.'

82. κῆτος is clearly the lasting 'spite,' 'grudge,' χόλος the 'rage.'

83. φράξω, 'to tell.' φράζομαι (*mental* use of middle), to 'ponder,' 'bethink one's-self;' ἤ, 'whether.'

88. ἐμεῦ ζῶντος . . . δερκομένοιο. The genitive absolute; 'while I live and see the light; it is of course a threat. 'To see (the light)' is a regular Greek phrase for *living*. βλέπειν is common in this sense.

[ἐμεῦ, 37.]

89. [κοῤῥηs, Epic for κοῤῥαιs.]

90. 'Not even if thou speak'st of Agamemnon,' because of Calchas' hint, 78.

91. [πολλόν; Epic has both forms, where Attic has only a mixture of the two.]

97. [δακέα, accusative uncontracted for δακῆ.]

Observe πρίν here adverb and in 98 conjunction. So in Attic πρότερον . . . πρίν.

98. ἀπό . . . δομέναι, tmesis, 25. The subject is 'they,' the Greeks.

δακῶπιs, 'quick-glancing,' a mark of vigour and youth, 389.

99. ἀπριάτην ἀνάποινον, adverbs, 'without price or ransom.'

100. [πεπιθουμην, reduplicated aorist. In the old Epic not only the perfect and present but also the aorist was found often reduplicated. In Attic the perfect is still so; the present in a few verbs; and the reduplicated aorist has disappeared except in ἤγαγον, εἶπον, etc.]

Of Chryse mention has been made, 37.

101. [κατ' . . . ἔξετο, tmesis, 25.]

103. [μένεος, Epic uncontracted genitive.]

φρένες ἀμφιμέλαιναι, 'dark-set heart' (literally 'midriff,' supposed the seat of feeling). The epithet is a constantly recurring one, and describes originally the actual φρήν, *hidden* in the body, and so by natural transference, any hidden feeling, as here μένος, 'wrath.' These constant epithets are common in the primitive style of Homer.

104. [λαμπετόωντι. The formation is made thus, -δωντι, -ώντι, -δωντι. The contraction is resolved, the ο being assimilated to ω.]

ἐκτετην, originally *FeFik-την*, simplest form of pluperfect dual from stem -Fik-, which is commonly strengthened into *Feik-*. The metre here shows the digamma; cf. 70, 79. The commoner form of this perfect is *εἰκα*.]

105. κακ' ὀσσομένος, 'with ill-boding look.'

Observe the *double* superlative πρῶτιστα, like 'Most Highest;' so *Il.* ii. 228.

107. φρεσί, 'in thy heart.'

110. $\delta\eta$ is scornful,—‘forsooth;’ he quotes their alleged reason, wrathfully incredulous. See *Language* (15).

114. [$\dot{\iota}\delta\theta\epsilon\nu$, Epic genitive for $\sigma\delta$; so $\sigma\acute{\epsilon}\theta\epsilon\nu$, $\acute{\epsilon}\mu\acute{\epsilon}\theta\epsilon\nu$, for $\sigma\sigma\acute{\upsilon}$, $\acute{\epsilon}\mu\acute{\upsilon}$] In Homer it need not be reflexive, as it is later; it may simply be (as here) ‘him,’ ‘her,’ ‘it.’

[$\chi\epsilon\rho\epsilon\iota\omega\nu$, Epic form for $\chi\epsilon\iota\rho\omega\nu$ (= $\chi\epsilon\rho\text{-}\iota\omega\nu$). See 80.]

115. $\sigma\delta$ $\delta\acute{\epsilon}\mu\alpha\varsigma$ $\sigma\acute{\upsilon}\delta\epsilon$ $\phi\upsilon\eta\eta\nu$, ‘not in stature (cf. $\mu\acute{\iota}\kappa\rho\acute{\sigma}\varsigma$ $\delta\acute{\epsilon}\mu\alpha\varsigma$) nor form.’

117. [$\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ ($\acute{\epsilon}\varsigma\text{-}\mu\epsilon\nu\alpha\iota$), Epic infinitive from $\epsilon\mu\iota$.]

η , ‘rather than.’

119. [$\acute{\iota}\omega$ = Attic $\acute{\omega}$; cf. 70.]

$\dot{\iota}\sigma\kappa\epsilon\nu$, digammated, from $\text{F}\kappa$ -. See 104.

120. δ $\mu\omicron\iota$. . . $\acute{\alpha}\lambda\lambda\eta$, ‘what spoil I am losing’ (literally, ‘is going elsewhere’). $\mu\omicron\iota$ is what is called the Ethical dative; the person *interested*, rather than directly *affected* by and depending on the verb.

124. $\xi\nu\eta\eta\acute{\iota}\alpha$ $\kappa\epsilon\iota\mu\epsilon\nu\alpha$ $\pi\omicron\lambda\lambda\acute{\alpha}$, ‘common store abundant.’ [$\xi\nu\eta\eta\acute{\iota}\alpha$, formed from $\xi\nu\acute{\omicron}\varsigma$, ‘common,’ connected with preposition $\xi\upsilon\nu$ = $\kappa\omicron\upsilon\delta\varsigma$.]

125. $\tau\acute{\alpha}$ $\mu\acute{\epsilon}\nu$. . . $\tau\acute{\alpha}$. The first $\tau\acute{\alpha}$ is relative, ‘which;’ the second demonstrative, ‘that.’ See line 36 and page 34.

126. $\pi\alpha\lambda\lambda\acute{\omicron}\lambda\omicron\gamma\alpha$ [$\pi\acute{\alpha}\lambda\lambda\omega$ $\lambda\acute{\epsilon}\gamma$ -, ‘gather’], ‘together again;’ the adjective is proleptic (39); as in English ‘I drank the cup *dry*,’ ‘I shot him *dead*.’ It expresses the *result* of the verb.

128. [$\alpha\acute{\iota}$, Epic for $\epsilon\iota$; $\kappa\epsilon$, Epic for $\acute{\alpha}\nu$; $\pi\omicron\theta\iota$, Epic for $\pi\omicron\upsilon$. So $\alpha\acute{\iota}$ $\kappa\epsilon$ = $\acute{\epsilon}\acute{\delta}\nu$.]

129. [$\delta\phi\acute{\sigma}\iota$, Epic for $\delta\phi\acute{\iota}$.]

131. $\delta\eta$ $\sigma\upsilon\tau\omega\varsigma$. $\delta\eta$ $\sigma\upsilon$ - scanned as one syllable; figure called Synzesis, ‘settling together’ of two syllables.

$\acute{\alpha}\gamma\alpha\theta\acute{\omicron}\varsigma$ $\pi\epsilon\rho$ $\acute{\iota}\omega\nu$, ‘brave though thou art.’ He uses the stately formality, as Achilles had $\kappa\acute{\upsilon}\delta\iota\sigma\tau\epsilon$, 122, with a certain bitterness.

132. $\nu\acute{\omicron}\phi$ [Epic uncontracted, for $\nu\phi$], ‘with thy craft.’

[$\pi\alpha\rho\epsilon\lambda\acute{\iota}\upsilon\sigma\sigma\alpha\iota$, 74, 32.]

136. $\acute{\alpha}\rho\sigma\alpha\nu\tau\epsilon\varsigma$ $\kappa\alpha\tau\acute{\alpha}$ $\theta\upsilon\mu\acute{\omicron}\nu$, ‘suited to my mind.’

$\delta\pi\omega\varsigma$. . . $\acute{\iota}\sigma\tau\alpha\iota$. $\delta\pi\omega\varsigma$ with the future expresses purpose, like $\delta\pi\omega\varsigma$ with the subjunctive; but it is used after verbs of *precaution* and *providing*, which is the idea here.

After this line nothing follows to answer to *εἰ μὲν* . . . ; the answer is 'well and good,' to be supplied from the sense. This sudden breaking off is common (where that is to be supplied) in Greek; it is called Aposiopesis (*ἀποσιώπησις*, 'becoming silent').

137. [δῶσι, Epic for δῶσι, vowel assimilated; cf. 104.]

κεν . . . ἔλωμαι, 'I will take it.' But the use of the subjunctive with *κεν* makes it a little less peremptory than the future. In Attic Greek either the future is used, or optative with *ἄν* ('I will,' or 'I would'); in Epic Greek there is a finer gradation,—Future, Subjunctive, Future with *ἄν*, Subjunctive with *ἄν*, Optative with *ἄν*. See *Language*, 13 (2).

138. [τέος, Epic for σός.]

139. κεν κεχολώσεται. See note on 137.

δὲν κεν ἔλωμαι, the regular Indefinite Construction (see *Language*, p. 38 (b)); 'whomsoever I come to.'

141. [ἐρύσσομεν, Epic for -ωμεν, see 67.] It is the hortative subjunctive, 'Let us draw,' 26.

142. ἐν . . . ἐς . . . ἄν (for ἀνά), prepositions separated from the verbs (tmesis, 25) and used adverbially.

ἀγείρομεν . . . θέλομεν (26) . . . βήσομεν are all aorist subjunctive.

144. εἰς . . . ἔστω, 'and let one wise man be chief.'

148. ὑπόδρα ἰδών, 'with scowling glance.' [ὑπόδρα is from ὑπό- δρα- = δρακ-; and so is a most descriptive word, 'looking under.']

149. ἀναιδέην ἐπειμένε, 'clothed with shamelessness.' (ἐννυμι can take double accusative of the person and the dress; hence the passive can have accusative of the dress, as here.) For form ἐπειμένε see *Language* (16).

150. τοι—ἔπεισιν. A not unnatural double dative, the verb 'obey' having relation both to the command and the commander.

The same occurs in Latin, in the phrase 'dicto audientes esse alicui.'

πείθεσθαι, 'how can a man obey?' The deliberative or dubitative subjunctive, common in Attic too. But see *Language* (13).

152. [ἦλυθον, Epic for ἦλθον.]

153. μαχησόμενος. [Epic varied form for μαχεσ-, in Attic contracted to μαχούμενος.]

Observe -ος long for metre's sake ; see *Introduction*, notes on the metre.

μοι, ethic, 120.

154. οὐδὲ μὲν [in later Greek μὴν after οὐδέ, 77], 'nor indeed.'

155. Φθίῃ, part of Thessaly celebrated as Achilles' home.

158. ὄφρα σὺ χαίρης, 'that thou mayst rejoice,' not 'mightest,' as one might expect after ἐσπόμεθα, because the end was not yet attained. The sequence is thus varied for a clear purpose (χαίρης for χαίροις), as is often the case.

159. 'To have the face or eyes of a dog' is (in Homer) to be utterly shameless.

160. πᾶν, rel. 36. Genitive of reference or relation ; cf. 65.

162 [ύες, Epic variant form with υἱός (which alone appears in nominative singular).]

163. οὐ μὲν = μὴν, 154.

164. ὅπποτε [Epic for ὅποτε] πέρσωσι, 'whenever they plunder.' Indefinite subjunctive, without ἄν, as often in Homer. See *Language*, 13 (6).

165. 'The most part of furious war my hands accomplish.'

166. ἐπεὶ κε κάμω, 'whene'er I am weary' (indefinite subjunctive, 139).

169. Φθίῃν-δε. The δε is 'to,' expressing motion ; cf. 'Ἀθήνας-δε for 'Ἀθήνας-δε.

170. [ἔμεν. ἔ-μεν, Epic infinitive for ἔ-μεναι.]
σ', for σοι.

171. Subject of ἀφύξειν is 'I.'

173. θυμὸς ἐπίσσυται, 'thy heart is eager.' (ἐπίσσυται, perfect passive of ἐπισεύω.)

174. [ἔμελο, Epic varied form of genitive of ἐγώ.]

175. κε τιμήσουσι. Note on 137.

[μητιέτα, Epic nominative for μητιέτης. Compare Latin form, *poeta* = ποιητής.]

He says that Zeus will honour him ; but he knows not what Zeus has in store for him afterwards.

176. [ἔσσι, Epic for εἰ.]

180. [σθέν, Epic form for σοῦ.]

184. κ' ἄγω, 'I will bring,' subjunctive ; cf. 137.

187. 'To fancy himself my equal, and rival me openly.'

[ὁμοιωθήμεναι, Epic for ὁμοιωθῆ-ναι.]

188. Πηλείων, another form of Πηλεΐδης.

189. λαοίοισι [Governed by ἐν, οἱ being dative of recipient], 'shaggy,' 'hairy;' supposed a mark of manly strength.

191. τοὺς μὲν, 'the others.' ὁ δέ, 'but he,' with a slight emphasis, as there is no need to have the subject expressed.

The optatives are deliberative; optative because μερμήριζεν is historic, according to the regular sequence of moods. [See page 44, (3).]

ἀναστήσειεν, lit. 'remove,' i.e. 'scatter.'

193. εἰος, for ἔως, 'whilst.' (It is sometimes written ἔως here, but clearly the metre requires εἰος.)

194. ἔλκετο, imperfect, 'began to draw;' he never finished it, 219.

ἦλθε δ'. This δέ is sometimes added superfluously to the principal verb, after dependent sentences. See PARTICLES, *Language* (15).

195. πρὸ . . . ἦκε, tmesis, 25.

197. κόμης, 'by the hair.' Perhaps genitive of attachment, like ἔχομαι τῆς ἐλπίδος.

200. [φάανθεν, Epic for ἐφάνθ-ησαν.] 'Shone;' cf. 57.

201. 'And lifting up his voice (φωνήσας), he spoke winged words to her.' [μιν, Epic personal pronoun.]

204. τελείσθαι, 'will be fulfilled.' Middle form, with passive meaning.

205. ἦς [αἷς, 179], from ὅς or ἐός, 'his own.'

ἄν δλίσσῃ, 137. ὑπεροπλι-ῆσι, i long, for metre's sake. 'For his pride soon shall he die.'

207. [αἶ κε, 128. πῖθῃαι, 32.]

211. 'But with words (not with deeds, μηδὲ ξίφος ἔλκεο), right well revile him, as indeed it shall come to pass.' [ἔσεται, Epic for ἔσται.] (Or perhaps simpler, 'how it shall be.')

ὡς ἔσεται περ is a little obscure, but means 'Achilles may talk about the injustice, and protest in words, for justice shall be done him;' and so is practically explained in the next three lines.

[The commoner explanation, 'however it may happen,' i.e. 'with what words you please,' the Greek will hardly admit.]

214. [ὕβριος, Epic for ὕβρέως; common with ι-nouns.]

ἴσχεο, other form of ἔχ-, 'refrain.'

216. σφώϊτερον ἔπος, 'the word of you two,' Athene and Here. εἰρύσασσθαι. There are three forms—ῥύομαι, ἐρύομαι, εἰρύομαι, meaning strictly to 'draw to one's-self,' and so to 'guard,' 'keep.'

217. καὶ . . . περ κεχολωμένον, lit. 'even being wroth,' i.e. 'though wroth.'

[ὦς, 68.]

218. ὅς κε—ἐπιπείθεται, 139, and *Scheme*.

μάλα τ' ἔκλυον. The τε is a kind of enclitic demonstrative, 'him then they hear.'

ἔκλυον. (1.) *Form*.—The present, κλύω, does not occur in Homer, only this tense (with κλύθι and κέκλυθι), which is best parsed not as imperfect but as aorist. (2.) *Meaning*.—The aorist is used where we should use present, to describe a habit. It is called habitual or gnomic aorist.

219. ἦ, 'he spake;' old verb ἦμι (which is also found). ἦ is still found in Attic Greek in the Epic formula, ἦ δ' ὅς, 'said he.' [= Latin *a-iō*.]

σχεθε, 'held.'

221. Οὐλύμπόνδε, 54.

βεβήκει, pluperfect, 'was gone.'

225. κυνός, 159.

'The heart of a deer' requires no comment. These vivid comparisons are in the true simple style of Homer.

226. πόλεμον. ο long; the stress of the foot (arsis) comes on it. Also there is a lost consonant. See *Language* (17).

228. τὸ δέ τοι κῆρ εἵδεται εἶναι, 'that seems death to thee,' scornful.

230. 'To take (his) gifts away, whoso'er,' etc. The antecedent is easily supplied. εἴη, indefinite without ἄν, 164.

232. ἦ γάρ, 'for surely else.' 'Else' has often to be supplied in Greek.

233. ἐπὶ μέγαν. Vowels are often lengthened in Homer before liquids. The voice can *dwell* so easily on liquids. See *Language* (18) δ.

235. ἐπεὶ δὴ πρῶτα, 'after it has once. . . .' The simile is imitated, Vergil, *Aen.* xii. 206.

238. οἱ τε . . . εἰρύαται, 'who guard the laws by charge from Zeus.' For θέμωτες, see note on ii. 206.

[εἰρύαται is perfect, for εἰρυνται; the α for ν is regular in Ionic dialect.]

243. πίπτωσι, indefinite. See *Language*, p. 41, (6).

244. δ τ', 'that.' δ for δτι, as Homer often uses it. The vowel cut off is ε, not ι; the ι of δτι is never elided; δ τε, like οἱ τε, 238. The τε enclitic, and may be said to have no meaning.

245. ποτὶ = πρὸς.

248. Pylos, on west coast of Messenia, close to the island of Sphacteria, the scene of a famous incident in the Peloponnesian War, and also of the battle of Navarino.

250. 'For him already had two generations of men perished, who before with him were born and reared, . . . and he ruled among the third.'

μερόπων, a doubtful word, probably means 'mortal' (according to others 'greedy': less likely).

[The old derivation μερ-όπ-, 'articulate-speaking,' is improbable, both in origin and meaning, and the best authorities now give it up.]

251. [ἐφθλαθ', Epic for ἐφθλωτο, pluperfect passive, φθλινω; cf. 238.]

οἱ, governed by δμα.

[τράφεν (strong aorist passive), 57.]

τράφεν ἢ δ' ἐγένοντο. In the wrong order. So in *Od.* v. 264 he says, 'having dressed and washed;' iv. 208, 'at his marriage and birth;' xii. 134, 'his mother having reared and borne him.'

It is the right order to one *looking back*.

252. τρίτατος. So we find πρώτιστος, δεύτερος, ἐβδόματος, ὄγδοτος. See *Language* (7).

256. [κε-χαρ-οι-ατο, reduplicated aorist optative; stem, χαρ-(χαίρω).] Termination -ατο for -ντο, see 238.

257. 'If they learned all this tale of your strife.' Genitive (dual) of relation, depending rather on τὰδε than on πυθολατο.

258. περί, in its old sense, 'above;' 'above the Greeks in counsel and in war.' βουλῇν, accusative of respect, and μάχεσθαι infinitive of explanation, defining *in what* he was superior.

262. [ἀνέρας, Epic for ἀνδρας.]

ἴδωμαι, very like a future,—'nor can I ever see.' See *Language* (13).

266. *κράτιστοι* = *κράτιστοι*. *ρ* has a tendency to change places with its vowel; cf. *βραδ-βαρδ-*, *θρασ-θάρσ-* (metathesis).

267. [*ἔσαν*. Simply unaugmented *ἦσαν*.]

μέν = *μήν*, 154.

268. *φῆρ* [Aeolic form for *θήρ*, compare Latin *fer-a.*], 'a beast.'

The 'mountain-beasts' were the Centaurs, who were so called from the wild life they were supposed to lead in the Thessalian hills. The story was that the *Lapithae*, a powerful tribe who lived near under a king Pirithoos, invited the Centaurs to Pirithoos' wedding feast; but the latter attempted to carry off the women, and so a battle arose in which the Centaurs were worsted and expelled from their homes. In later times they were conceived as half men and half horses, and are so represented in the sculpture on the frieze of the Parthenon, now in the British Museum.

The heroes in 263, 264 are all Lapithae.

269. *καὶ μὲν* = *καὶ μήν*. So again, 273.

271. *κατ' ἑμ' αὐτόν*, 'by myself,' *i.e.* in single combat. *κείνοισι* is clearly the Centaurs.

272. *μαχέονται*,—for there are both forms, *μαχέ-ομαι* and *μαχ-ομαι*, 267.

273. [*ἔδυνεν* for *ξυν-έσαν*] 'Listened to my counsels.'

274. [*ἔμμε* for *ὑμεῖς*.]

275. *περ ἑών*, 'even being,' *i.e.* 'though thou art.' In Attic *καίπερ*. See 217.

277. *Πηλεΐδῃ θελ' ἐριξ-*. The *-δῃ ἐ-* becomes one syllable by uniting in pronunciation; cf. *βουλέων*, 273; and 131 (synizesis) [*ἐριζέ-μεναι*, Epic infinitive for *ἐρίζ-ειν*.]

278. *ἔμμορε*, perfect of *μείρομαι*, root *μερ-μαρ-*, 'has for his portion.' Cf. *μοῖρα*, 286.

τυμῆς is genitive partitive.

'A king's portion is not equal honour,' *i.e.* he must have more.

280. [*ἴσσι*, 176.]

282. [*τέόν*, 138.]

283. *αὐτάρ*, etc., 'ay, I beg thee abate thy anger toward Achilles.'

'*Ἀχιλλή-ι μεθέμεν*, *ι* long; cf. 233. [*μεθέμεν* = *μεθεῖναι*.]

284. ἔρκος πολέμοιο, 'defence against war' (objective genitive).

286. [ἔειπες. The stem is -*Feπ*-, 108. The aorist from this stem is reduplicated, *e-Fe-Feπ-on*, and when the digamma disappeared it became *ε-ειπ-on*, two of the *ε*'s contracting. This is the only way of accounting for the *ειπ*- in the other moods.

κατὰ μοῖραν, lit. 'according to the portion,' i.e. 'according to what is fit,' 'duly.'

287. [ἑμμέναι, 117.]

περὶ, in its early sense, 'above.'

288. [κρατεῖν, uncontracted for κρατεῖν. πάντεσσι for πᾶσι, 71.]

289. τιν', 'some one,' 'many a one;' meaning chiefly himself.

[ὁτῶ = ὁλομαι.]

290. [μιν, 201. ἔδυντες, 70.]

291. τοῦνεκα, 'therefore,' = τοῦ ἔνεκα, 'for the sake of that.'

προθέουσι, 'rush forward.' Observe the plural προθέουσι, with neuter *ὄνελδεα*.

The whole line then means: 'If the gods have made him a warrior! On that account do taunts rush forth for him to utter?' i.e. 'is he to insult us at his will, because he is a fighting man?'

This is better than to assume, as Liddell and Scott and others do, another verb προθέω, 'to put forward,' 'to permit:' for the sense is strained; there is no sign of such a verb elsewhere; and προθέω in the sense of 'rush forward' is a regular Homeric word.

293. οὐτιδανός, 'worthless' (οὐτις).

294. [ἔττι, Epic for ἔτι.] The subjunctive is indefinite; see 139.

295. [ἐπιτέλλω, 76.]

296. Achilles repeats this sarcastically from Agamemnon's mouth, 289.

302. εἰ δ' ἄγε μὴν πειρήσαι, 'come now, try.' A common formula in Homer, the *εἰ* being probably not *εἰ* 'if,' but an interjection, 'come then,' 'up,' 'quick,' or something of the kind.

[γνώωσι, 137.]

303. ἑρῶσαι (One of the numerous derivatives from stem *SRU*-, 'to gush'), 'shall flow forth.'

305. ἀν-στήτην [ἀνά often loses its *α* in composition in Epic], 'stood up.'

306. ἕστας, 'even-built.' [A peculiar Homeric feminine of ἴσος 'equal,' with an additional vowel.]

307. οἷς, from δς. [Originally σFος (of which another form, σφός, is found, see 534) = Latin *suus*, F vanishing, σ becoming aspirate.] Possessive, 'his own.' Menoitades is Achilles' friend Patroclus.

308. [ἄλλαδε, 169.]

309. ἐς—ἔκρινε (tmesis, like ἐς-βῆσε), 'he chose twenty rowers into it.'

ἐκατόμβη (ἐκατόν, 'a hundred,' βο-, 'ox'), 'a sacrifice (originally) of a hundred oxen.' Often used for any large sacrifice.

310. βῆσε. Homer uses the weak aorist for 'made to go' (for which, later, they used another word, βιβάζω).

311. ἐν δέ, adverbial, 'and among them.' πολύ-μητις, 'wily,' is a constant epithet, 103.

313. ἀπολυμαίνεσθαι, 'to purify themselves,' (λυ-μα, properly 'that which is washed,' 'washing,' 'filth'); for they also were under the god's wrath for Agamemnon's trespass.

316. ἀτρυγέτοιο, 'barren' (ἀ-, 'not,' τρύγη, 'ripe fruit'); constant epithet of sea, as opposed to the land.

317. ἐλισσομένη περὶ καπνῷ seems to mean 'rolling round in the smoke,' the περὶ being used loosely.

321. οἱ, 'to him.' Not confined to reflexive (σίδι) as it is in Attic.

[ἴσαν, 267] Observe the mixture of dual and plural; and again

332. The verb may always be either.

δττηρός, 'active,' 'nimble'; compare δττύνω.

323. 'Take her by the hand and bring.' χειρός, for genitive, 197.

ἔλόντε, dual. ἀγέμεν, infinitive for imperative; cf. 20 [for -μέναι, see 277].

324. [δῶσι, longer form of δῶσι, 129. Epic 3d singular subjunctive aorist.] For the rest of this line, see 137.

325. βίγιον, 'more terrible,' literally 'shuddering,' as though formed straight from noun-stem βιγ-. So we find in Homer κήδιστος, κύδιστος, ἐλέγχιστος, see ii. 285. The word gives a very vivid force to the line.

326. See 25.

327. ἀέκοντε, 'loth,' naturally; it was an odious office.

331. αἰδομένω, 'ashamed,' takes accusative of the person *at* whom the shame is felt, like φοβοῦμαι. [Epic for later form αἰδέομαι.]

332. ἑρόντο, Epic bye-form of ἑρ-ομαι, 'I ask,' 272.]

333. ὁ ἔγνω. Observe the *hiatus*, as it is called, the two open vowels coming next each other. It seems commoner in Homer after first foot than elsewhere; see, however, 569. It is, of course, quite a different case from those where a consonant has been lost (532).

334. Observe the royal courtesy of Achilles towards the heralds, who are both sacred in person (Διὸς ἀγγελοι) and innocent of offence toward him.

336. [δ, Epic relative = δς. σφῶι, 'you two,' uncontracted.]

337. Πάτροκλῆς and Πάτροκλος, two forms of the name, both used. He was the hero friend of Achilles. On their friendship much of the story turns.

338. [σφῶϊν, 'to them two,' uncontracted.]

339. πρὸς, in its early sense, 'before;,' so it is used in adjurations always: πρὸς θεῶν, 'by the gods.'

340. τοῦ βασιλῆος ἀπηνέος, 'that king so cruel.' The article still with its old demonstrative force, so that the adjective and substantive can be inverted in order; cf. ii. 275. See *Language* (II).

ἀπηνής, 'harsh,' 'rough.'

δὴ αὐτε, 130.

341. γένηται, after εἰ, 81.

342. γάρ. Observe α long before vowel for metre's sake; but there is perhaps a trace of lost consonant; see page 51 (17).

343. 'To look before and after.' A natural simple phrase for prudence.

344. μαχέοντο. Observe the optative (remote) instead of subjunctive (near) in the final clause, after primary tense ὀδὲ. Homer uses this when the principal verb is *negative*, and so the purpose *imaginary* and *more remote*. (*Odyssey* ii. 53.)

348. κί-εν, 'went.'

349. νόσφι λιασθείς, 'turning aside, apart from.'

351. ἡρήσατο, 'he prayed' [ἀρά-]. His 'dear mother' was Thetis, the sea-goddess, who dwelt at the bottom of the sea with her father Nereus.

352. μυνυθάδιον, 'short-lived.' (μυν-, 'small;,' cf. *minor*, μυνύθω, etc.)

353. 'Honour surely Olympian Zeus should have pledged to me.'

[ὄφελαι, Epic for ὄφελαι, from ὀφείλω.]

ἐγγυαλίζω, from ἐγγυή, 'a pledge.'

359. ἥντε, 'like;' ὁμίχλη, 'a mist.' A good comparison for the goddess rising swift and silent out of the sea.

361. κατέρεξεν, 'stroked,' 'pressed.'

ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε, 'and spoke, and called him.'

362. σε φρένας, double case, the part and the whole (Nearer Definition), like ποῖον σε ἔπος φύγεν ἕρκος ὀδόντων.

363. [εἶδομεν, for -ῶμεν, 141.]

365. [ἰδυίη, Epic varied form for εἰδυία. The ἰδ- is only in the feminine of participle, but it is also well known in ἰδμεν, ἰδμέναι.]

366. Θήβην, city of Eetion, father of Hector's wife Andromache, probably in Mysia, not far from Ida.

368. δάσσαντο. δαι-, 'divide.'

371. From here to 380 is repetition. See 12 sqq., 22 sqq.

383. ἐπασσύτεροι (ἄσσουν, 'nearer'), 'one upon another.'

τὰ δέ, 'and they,' demonstrative.

384. [ἄμμι, Epic for ἡμῖν.]

385. θεοπροπίας, 'prophecies' (derivation doubtful).

ἐκάτοιο, 'of the far-shooter,' Apollo, of course. There are various forms of the word, ἐκῆβολος, ἐκατηβελέτης, etc.

386. ἰλά-σκ-εσθαι, 'to propitiate' (Ἰλαος).

387. Ἀτρεΐωνα, another form of the patronymic Ἀτρεΐδης.

388. δ, masculine relative; see 336. See *Language* (11).

Perhaps the heavy rhythm ἠπείλησεν μῦθον is intentional, to suggest his wrath and sullenness.

389. ἑλικῶπες, 98.

390. Of Chryse we have heard, 37. ἄναξ is Apollo.

391. νῦν, adverb, 'but now.'

[ἧ-βα-ν, simplest Epic form of third plural aorist, consisting of augment, stem (βα) and ν.]

393. περίσχοιο παιδὸς ἕης, 'protect thy noble son.' It is quite like the simplicity of the heroic times that the heroes should speak of themselves as heroes.

394. For long α, see 233. Compare also ἐνὶ μεγάροισι, 396.

397. 'I heard thee boasting, when thou saidst' Observe the primitive style.

[ἔφησθα. Note the suffix -θα attached on to second person. In Attic we still find it in ἦσθα and οἶσθα.]

399. [μιν, 201.]

400. These three gods are now favouring the Greeks. So Achilles naturally mentions their rebellion when he wishes Thetis to pray for favour to Trojans.

402. ὤχ' (before aspirate) is ὦκα [Epic adverb from ὠκύς], 'quickly.'

403. The notion that the gods and men had different names for persons and things, which occurs several times in Homer, probably was a primitive attempt to account for the existence of two names, one the older and perhaps almost obsolete, the other current in common speech. (Ameis. *Od.* x. 305.) See ii. 813.

404. οἶ, 'his,' reflexive possessive, 307.

πατρός, Poseidon.

406. ἐπέβρισαν, for the quantity, see 33.

407. [γούνων, Epic form from simpler stem γον- or γουν-, equivalent to Attic γονάτων.] For case, see 197.

408. ἐπὶ . . . ἀρήξαι, 'to aid,' tmesis, 25.

409. τοὺς δέ . . . Ἀχαιοὺς, strictly an apposition, 'and them, the Greeks.' See *Language* (11).

κατὰ πρόμνας, 'by the sterns,' i.e. on the shore, by the ships which were beached prow outwards.

[ἔλσαι, Epic weak aorist, rare with liquid verbs.]

410. ἐπαύρωνται, 'have joy of their king,' bitter irony, of course.

412. ἦν ἄτην, 'his folly.'

δ τ', 244.

414. αἰνά, adverb, 'terribly,' i.e. 'why did I bear and rear thee thus for woe?'

415. ὀφείλες ἦσθαι, lit. 'thou oughtest to have sat,' i.e. 'would that thou wert sitting,' a wish, and so introduced with αἶθε, 'O if . . . ' The expression is thus quite natural, though not strictly logical.

416. αἶσα, 'thy portion' (ἴσος). μύνθη, 'for a short while' (understand 'is'). δῆν, 'for long.'

α-. Long before δῆν, because δῆν was probably originally δFήν. It is long also before δηρόν for the same reason.

417. δῖψρός, 'wretched.'

418. ἔπλεο, stem πελ-. This clipping of the stem-vowel is called 'syncopating,' the tense being the 'syncopated' aorist.

τῷ, 'therefore.' Lit. 'by that.'

423. Oceanos, the fabled water that girds the earth, according to the simple conception of the Homeric times. The Aethiopians lived near the edge of the world, and therefore close to Oceanos. In *Odys.* i. 23 Homer calls them 'furthest of men,' and says they were 'divided into two, one tribe toward the setting, and one the rising sun.' They are 'blameless,' perhaps, because they live so far off.

μετά, with accusative; originally 'to the midst of,' 'to join,' 'to see,' as here.

424. χθιζός, 'yesterday' (later χθές).

κατά, 'on ground of.'

426. χαλκο-βα-τής, 'brazen-paved.'

δῶ, curious short form of δῶμα, 'house.'

428. [ἔβηστρο, strange Epic form with the ε of the strong aorist, and the σ of the weak aorist. So we find δύστρο, αἶσε, etc.]

429. γυναικός, 'for a woman,' 65.

430. βίη ἀέκοντος, 'in despite of him so loth.

433. The parts of the ship were:—ιστός, 'mast;' ἱστοδόκη, 'mast-stand' (a kind of trestle); ἱστίον, 'sail;' πρόστονοι, 'stays' (ropes supporting and fixing the mast); εὔναι (lit. 'beds'), 'the stones for mooring;' πρυμνήσια, 'the stern cables,' fastened to the stones which served for rude anchors.

436. ἐκ- in these lines belongs to the verbs.

438. βῆσαν, 310.

Ἀπόλλωνι. α long.

444. ἱλασόμεθα (ο for ω, 141), 'propitiate.' (ἱλαος, 'propitious.')

449. The sacrificer took barley grains whole (οἶλαι), roasted and mixed with salt (*mola salsa* in Latin), and poured them (χέω) on the victim's head as a preliminary sacrifice. Hence this substance was called οὐλόχυνται.

451-2. 37-8.

453. ἡμέν—ἡδέ, 'as—so.'

454. ἐμέ. *e* long before liquid, 233.

ἔψαο (ἔπτομαι), 'press hard.'

455. 41.

459. The order of the sacrifice is—(1.) They bring the beasts to the altar (447); (2.) They wash their hands, and sprinkle the salt and grain (449, 458); (3.) They draw back the victim's head and cut the throat, and flay it (459); (4.) They cut out the thighs, covered them with double fold of fat, and laid slices of the meat over (461); (5.) The fire was then set ablaze to burn the thighs, and libations of wine poured on it (462). Then the rest of the meat was sliced and roasted and eaten.

ἀνέρυσαν (formation doubtful). 'They drew back' the victim's head, to cut its throat more comfortably.

461. δι-πτυχ-, 'two-fold.' [It is an irregular accusative singular of διπτυχος, as though from διπτυνξ, and agrees with κνίστην.]

ῥαμο-θετ-, 'raw . . . place' (to put raw flesh upon).

462. [συχίζης, Epic dative, 179.]

αἶθ-οψ, lit. 'with burning face,' 'glowing.' An imaginative word used regularly with οἶνος; also of copper and of smoke.

463. πεμπόβολα (ὀβελός), 'five-pronged forks.'

465. μίστυλλω, 'to slice.'

467. [τετεύκοντο, reduplicate aorist of τεύχω, stem τυκ-, 'make;'] cf. τέκτω, τίκτω, τόξον, etc.]

468. ἔιστη, 'fair,' all partaking equally.

469. ἐξ ἔρον ἔντο [ἐξέτημι], lit. 'they had let go desire,' i.e. 'had sated their desire.'

470. ἐπι-στεφ, probably in a primitive sense of 'press,' and so 'fill' (the genitive being therefore used of *fulness*); and from this the common meaning of στεφῶ, 'to crown' or 'tie,' is derived.

471. ἐπέρχεσθαι is a special term, describing the offering the first drop of wine to the gods before drinking.

474. μελποντες, active,—'hymning' the far-shooting god, Apollo.

477. ἤμος, old adverb of time, 'when.'

ἡριγένεια, 'early born.'

479. *ἔκμενος*, 'favourable.' (*ἔκ*, 'come;,' probably the primitive idea of wind 'coming.')

481. *πρήσεν* (*πρήθω*, 'to blow out').

482. *στέρη*, 'with the keel,' *i.e.* the keel made the waves roar.

483. *διαπρήσσω* (for *-πρασ-*), 'accomplishing.'

486. *ἔρματα*, 'props.'

489. *ὕδς*. Some people read *Πηλῆος*, and make *ὕδς* with a short ε; it is better to scan *Πηλέος* two syllables (synizesis).

490. *πῶλ-έσκ-ετο*, 'go continually.' The addition of this syllable, *-εσκ* or *-σκ*, to the stem gives in Greek a notion either of 'habit,' as here, or of 'becoming,' as in *γηρά-σκω*, and in Latin *viresco*, *rubesco*, etc. The form is called *inceptive* or *inchoative*, which describes only the second use; *frequentative* is rather the name for this use.

493. *ἐκ τοῦτο*, 'from that,' a perfectly simple phrase instead of an adverb.

494. *[ἔ-σαν]*, simple Epic form, composed of stem and termination, instead of full *ἦσαν*.]

495. *ἐφετμένον*. Pronounced as three syllables; cf. i. 130 (synizesis).

496. *ἀνεδύσεται*. [Mixture of strong and weak aorist, see 428.] The verb properly means 'rose up,' and the construction with the accusative *κῆμα* is rather loose: the sense is clear, 'she rose and left the wave.'

498. *εὐρύσσω* (from *ὄψ*, 'voice'), 'wide-thundering.'

501. *ἀνθεράων*, 'chin.' The gesture was a primitive sign of entreaty.

505. *ώκυμώτατος ἄλλων*, 'swiftest of fate as compared with the others' (like the genitive with comparative), *i.e.* 'swifter to die than others.'

509. *τόσσα . . . ὅσφα*, 'so long . . . until.'

510. *ὀφθαλλαν τιμῇ*, 'to make great with honour.'

ξ. Not reflexive, 321. For the seeming hiatus, *τέ ε*, see *Language*, 16.

511. *νεφέληγατά*, 'cloud-gathering.'

[The form is Epic nominative, having dropped the *s*, and may be compared to *poeta*, *pirata*, the Latin forms of *ποιητής*, *πειρατής*.]

512. ἀκίον, 'still.' (The stem appears in ἀκέομαι, ἡκα.)

513. ἔχετο, 'she clung.'

ἐμπεφυσία [Strong form of perfect from φυ-], lit. 'grown fast to,' a strong but quite simple metaphor.

514. νημερτές (νη, negative ἀμαρ-), 'without fail.'

κατά-νευσον, 'assent.' Lit. 'nod down;' a natural transference of meaning.

515. ἀπό-ειπε (not ἀπειπε, for the digamma is before εἰρ-; see *Language* (16).

οὐ τοι ἐπι δέος (ἐστὶ understood with ἐπί), 'there is no fear upon thee,' i.e. 'thou hast nought to fear.'

For long ι before δέος, see 33.

518. λολύγια ἔργα (verb understood), 'there will be sore trouble.'

ὃ τε, 'in that,' 'for that,' 244.

520. καὶ αὐτῶς, 'even as it is,' 'even now.'

522. ἀπόστιχς (aorist of στείχ-, stem στιχ-), 'depart.'

523. μέλῃσεται, 'shall be my care;' usually active μελήσει.

(For the use of future with κε, see 139, note on 137.)

524. εἰ δ' ἄγε . . . κατανέσομαι, 302.

526. οὐ γὰρ ἐμὸν . . . , 'for no (words) of mine can be recalled or can deceive, or fail of fulfilment,' etc.

The substantive with ἐμὸν is wanting, but practically its place is supplied by the relative clause ὃ τι κεν . . . κατανέσω.

528. ἐπὶ with νεῦσε, tmesis.

529. ἐπερρώσαντο (ἐπιρρώομαι, SRV-), 'flowed,' 'waved.'

530. (κράτος. a long, genitive of κᾶρα. κράτος, a short, 'strength.')

531. [διέτμαγεν, Epic aorist passive from διατμήγω, bye-form of διατέμνω, 'to part or separate.' The stem of τέμνω is ταμ- or τμα-, and from that a secondary stem, τμαγ-, is formed. For -εν instead of -ησαν, see 57.]

Observe dual nominative and plural verb; quite common in Attic Greek.

532. ἄλα ἄλσο. Apparent hiatus; but the word originally began with s (*salio*), then the s became aspirate, and now the aspirate is lost. No doubt the lost consonant is enough to account for the open vowel. See *Language* (17).

[ἄλτο, syncopated Epic aorist, from stem ἄλ- (ἄλλομαι).]

533. [έε, Possessive, other form of εἶ, see 307, where the origin is explained, which accounts for δέ not being elided.]

[ἀνίσταν, simplest Epic form of 3d plural aorist; the stem στα-, and the -ν, instead of the fuller form ἔστησαν.]

534. [σφοθ. See 307.]

536. οὐδέ μιν ἠγνοήσ' εἶτι. Observe the simple style: 'Nor was she unaware of him, that Thetis,' etc., meaning, 'nor was she unaware of *this respecting him*, that.'

537. συμφράσσατο, 'devised with him,' 83.

538. ἄλλοιο γέροντος, 'the old sea-god,' Nereus.

540. δὴ αἶ, synizesis, 340, 130.

542. δικάζμεν, in its simplest sense, 'to resolve,' 'decide.'

543. εἶτι νοήσῃς. For construction see 164.

546. [εἰδήσαν, Epic future of οἶδα. The regular form, εἴσομαι, also occurs, 548.]

χαλεποί τοι ἔσονται, 'they shall be hard for thee (to know).'

[Observe Epic elision of -αι.]

547. After ἐπιεικής, ᾗ is readily supplied. 'Whatsoever (μῦθος, 'purpose') it (may be) fit for thee to hear.'

549. [ἰθὺλαμ, Epic first person subjunctive, retaining the old personal suffix μ.]

553. Observe the Greek idiom of the *present*, with πάρος (as with πάλαι, and measures of time), where we use the *perfect*—'I have not ere now too much inquired nor asked.'

554. ἄσσο' ἰθὺλησθα [ἄσσα, Epic form of ἄνω. For subjunctive, 164; for -θα, 397].

555. [δεδουκα, Epic perfect for δέδ-; see 33.]

558. ὥς—τιμήσῃς, the subjunctive of purpose, used somewhat loosely after κατανεύσαι, a verb of *promising*. So in Vergil, *Aen.* xi. 153.

559. [πολύς (two syllables by *synizesis*, 130), Epic accusative of πολὺς, instead of the other form πολλούς.]

561. [Observe the Epic variations—ἄω, 558, ε short, and active; ἄεαι, 561, ε long, and deponent.] 'Thou art ever suspecting, and watching me.'

562. πρῆξαι, 483. ἔμπης, Epic for ἔμπας, 'anyhow.')

ἀπὸ θυμοῦ, 'from my heart,' *i.e.* 'displeasing.'

563. τὸ δὲ τοι, etc., 325.

564. Notice all through this passage the simple primitive conception of an angry god, vexed like a very human husband at his wife's prying, and provoked to a very human stubbornness and ill-temper.

566. μὴ . . . σὺ χραίσμωσι (from *χρε-*). Both negatives required; 'lest they avail you not against me,' 'lest they keep me not off from thee,' see 28.

567. ἄσπον ἰόνθ' (accusative after *χραίσμειν*, which, though often used, like *ἀμύνω*, with dative only, 'to help,' can also, like *ἀμύνω*, take accusative of the enemy ward off, *against* whom the aid is given), 'coming near' to smite or punish, a natural euphemism. *ἰόντα* therefore agrees with *με* understood.

[ἐφέλω, subjunctive, 26.]

ἀάπτους, 'not to be touched,' 'resistless.'

569. καθήστο ἐπιγνάμψασα. Observe the hiatus, 333.

ἐπιγνάμψασα, 'bending,' a vivid word for her reluctant endurance.

572. ἐπὶ ἥρα φέρων, tmesis (not *ἐπὶ ἥρα*, as some books have it, for *Od.* iii. 164, we have ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἥρα φέροντες), 'showing kindness,' 'doing a pleasure.' ἥρα an accusative neuter (probably from stem *έρ-*, cf. *έρως*, *έρατεινός*, etc.) meaning 'desirable.'

574. ἐριδ-αῖνω, 'strive,' another form from *ἐριδ-*, besides the common *ἐρίζω*.

575. κολῳός, 'brawling' (from the fertile stem *καλ-*, 'call,' 'shout').

576. τὰ χερείονα (114) νικᾷ, 'the worse prevails.' A primitive sort of euphemism, where the language is vague, shrinking, as it were, from the distinct word. By 'the worse' he means 'the god's quarrels.'

579. [ναικέησι, Epic form of *ναικέ-η*, subjunctive present of *ναικέω*. *ει-* for *ε-*, see *Language* (10).]

581. στυφελῆσαι, 'to dash down,' from *στυφελός*, 'hard, solid,' from stem *στα-*. After this word there is a pause, and the principal verb (apodosis) is omitted. 'If Zeus please to smite us from our seats,'—(he can easily do it): 'for he is mightiest.' They re-

membered how Zeus had dealt with the rebel Titans, and his father Kronos.

This breaking off of the sentence (apo-siopesis, 136) is effective : a blank left for the fearful fact.

582. *καθάπτεσθαι* (infinitive for imperative, 20), 'touch him,' i.e. 'approach him' with soft words.

586. [*τέτλαθι*, Epic reduplicated aorist imperative from *τλῆναι*.]

589. *ἀντιφέρεσθαι*, 'to cope with,' 'to resist.'

590. *μαμαῶτα*, perfect from stem *μα-*, 'eager,' 'forward.'

591. *τεταγών*, 'seizing' (reduplicated aorist from stem *ταγ-*, connected with Latin *tango* and probably English *take*).

ποδός. For genitive see 197.

βηλοῦ (*βα-*, 'go'), 'threshold.'

593. *κάππεσον* (by assimilation) for *κατά-πεσον*, then *κατ-πεσον*, *καπ-πεσον*.

Lemnos (*Od.* viii. 284) was the 'dearest of all lands to Hephaistos;' probably the volcanic hill Mosychlos gave rise to this old tradition.

[*ἦεν*, Epic for *ἦν*.]

594. *Σίντιες*, the old inhabitants of Lemnos; probably wild robbers (*Σίντιες*, from *σίν-ομαι*, 'to damage') from Thrace.

597. *ἐνδέξια*, 'towards the right,' the regular custom at feasts. With us the wine goes the other way. Accusative used adverbially.

599. [*ἐν-ᾤρ-το*, syncopated aorist with passive meaning from *δρ-νυμι*, 'raise.']

600. *ποι-πνέ-ω*, a strongly reduplicated present form (cf. *δειδίσσω*) from stem *πνν-*, 'breathe,' meaning 'pant,' 'gasp.'

The notion is that the limping Hephaistos, puffing about the halls in his eagerness to serve the wine, was a comic sight. The wine was usually handed by the lovely Hebe.

The idea is very simple and naïve.

603. *οὐ μὲν* = *οὐ μήν*. See 154 and Index.

604. *ἀμαβόμεναι*, 'alternating' (Verg. *Ecl.* iii. 59, *amant alterna Camenae*).

ὄπι, digamma, — *ὄπι* = *voci*.

606. *κακκελόντες* (for *κατα-κελ-*; see 593), a desiderative

form (from stem *κί-* or *κε-*, 'to lie') meaning 'going to lie,' 'wishing to lie.'

ἔβαν. The *α* is lengthened by reason of the digamma before *οἰκόνδε*.

607. ἤχι, 'where;' the same suffix appears in *ούχι*, *ναιχι*, and perhaps *γε*.

ἀμφιγυγής, a regular epithet of Hephaistos, 'strong in either arm' (*ἀμφί* and *γυῖον*): a suitable description of the blacksmith-god. Notice the primitive simple notion of the gods' life all through this passage.

608. *ἰδύησι*, 365.

610. *ὅτε* . . . *ἰκάνοι*, the regular indefinite optative, used when the main verb (as here) is historic; see *Language* (13), p. 44, (6).

NOTES TO THE ILIAD.

BOOK II.

1. ἵπποκορυσταί, 'equipped with horses.'
2. νήδυμος (a word of doubtful derivation, but probably connected with the stem of β-νη-σις, β-νει-αρ), 'pleasant,' 'refreshing.'
3. ὅς . . . τιμήσῃ. Best taken as not final ('in order that'), but deliberative ('how he may honour'). Observe the primary sequence τιμήσῃ (subjunctive) after historic verb μερμήριζε; very common in Greek, for the sake of vividness.
[πολλάς, Epic accusative of πολὺς, scanned as two syllables by synizesis, i. 559.]
[νήυσί, Epic dative of ναῦς, i. 179.]
6. οἶλος, a difficult word, used in many different senses, and perhaps containing several different stems, the derivatives happening to be spelt alike.
Here the best meaning seems to be 'evil,' 'fatal,' like οἶλος Ἀρης. The word has clearly the digamma (see i. 70). It is probably allied to stem ολ-; compare οἰλομένη, i. 2.
7. [μιν, Epic Personal Pronoun 3d, i. 201.]
8. βάσκ' From stem βα-, 'to go,' with inceptive term. -σκ-; see i. 490. It is formed just like φάσκω.
9. [Ἄτραϊδ-ας, for Epic genitive of A-declension, see note on i. 1.]
10. ἀτρεκέως, adverb of ἀ-τρεκ-ής (from stem τρεκ- = τρεπ-, cf. Latin *torg-*, 'to turn or twist'), 'unswerving,' 'true.'
- ἀγορεύμεν. Infinitive for imperative, i. 20.
11. κάρη κομόωντας, 'long-haired.' κάρη, accusative of respect. [κομόωντας, by assimilation from κομάω, i. 104.]

It is better to print this in two words, *καρηκομάω* being an unlikely word.

12. *πανσυδίῃ* (*πᾶς* and *συ-*, 'go'), 'in full array.'

13. *ἀμφὶς . . . φράζονται*, lit. 'take thought both ways,' i.e. 'are divided in counsel.'

15. *ἐφήπται* (*ἀπτω*), lit. 'are fastened' on the Trojans, a simple forcible phrase for 'are fated.'

19. *ἀμβρόσιος* (*ἀ-*, *μρσ-*, which appears in *βρσ-*, and Latin *mort-*), 'immortal,' 'divine' sleep.

22. *μιν* is governed by *προσεφώνεε*.

ἐ-ασάμενος, a lengthened aorist form from stem *Feid-*, 'to see,' with a special middle meaning, 'likening himself to.'

23. *δαίφρων*, in *Iliad* always used of warriors; in *Od.* means 'skilful' (*δα-φρον-*). It is better to suppose the same origin for both, and to take it here 'skilled' in war, 'a tried warrior.'

24. *παννύχιον*, with *ο* long before a vowel, for metre's sake. See *Language* 18, (4) *δ*.

25. [*ἐπιτετράφαται*, Epic 3d plural perfect passive, from *-τρεπ-*, see i. 238.]

Notice that *τρέπω* makes *τέτραμμαι*, *τρέφω*—*τέθραμμαι*.

26. [*ἐμέθεν*, i. 236.]

ξόνες, 'hearken.' *ξυνίημι* properly means 'to put together,' and so 'perceive, understand, hearken.'

The genitive is the same as that used with all 'perception' verbs.

34. *μελίφρων*, 'honey-hearted' sleep. The word is an epithet first of wine, then, metaphorically, of other sweet things.

[*ἀνήη*, Epic resolved form for *ἀνῆη*, aorist subjunctive of *ἀνίημι*. Assimilated vowel; see i. 104.]

35. [*ἀπεβήσετο*, i. 428.]

36. *ἔμελλον*, plural with neuter subject; common in Homer.

37. *φῆ*, 'he hoped,' 'he expected,' is the real meaning, though with Epic simplicity the poet says 'he said.'

38. [*ἦδη* and *ἔργα* have both lost digamma; see i. 70, 115, and list of digammated words in *Language* (16).]

39. *γάρ*. *a* long in arsis, i. 342.

ἐπ' belongs to *θήσεν*; the rarer form of tmesis, where the preposition comes after the verb.

40. *ὑσμίνη*, an old word meaning 'fight,' from a rare stem JUD-. *διὰ*, probably 'through,' of extension, not of cause; a simpler notion, see 57.

41. [*ἔγρετο*, syncopated aorist from *ἐγείρω*, 'to waken.']

43. *νηγάτεον*, 'new made.' Probably derived from *νε-γα-* (one stem of *γίγνομαι*).

δὲ μέγα and *ἔπεδ' λιπ.* in the next line, with the vowels long before liquids, on the principle explained, i. 233.

46. The sceptre is immortal, as being made by the god Hephaistos; see 101.

49. [*φῶως*, Epic resolved form for *φῶς*, with assimilation, i. 104.]

50. Observe the dative after *κελεύω*. In Attic it always takes accusative.

54. Nestor, king of Pylos (old town in Triphylia, south-west of Peloponnese, distinct from Pylos taken by Athens in Peloponnesian war), the aged and sage counsellor of the Grecian host.

Πυλοιογενής, 'born at Pylos,' a rather strange compound, containing the *locative* termination of the substantive, as in *ὀδοίπορος*, *χαμαιπετής*.

βασίλῃος, genitive in apposition with *Νέστορος* contained in *Νεστορέη*. A common usage in both Greek and Latin. Cf. *τάμὰ δυστήνου κακά* and 'mea verba loquentis.'

56. [*κλῦτε*, i. 218.]

ἐνύπνιον. Probably best parsed as accusative-neuter of adjective used adverbially, 'in my sleep.'

57. *διὰ νύκτα*, 'through the night,' not necessarily *all* night, but still a protracted vision. Accusative of extension, see 40.

58. *εἰδὸς τε μέγεθος τε φύην τε*, 'beauty and size and form,' though the difference between the first and third is verbal rather than real.

Observe *τε* long before *μ*, 43.

71. [*ἀπο-πτάμενος*, irregular Epic aorist from *πέτομαι*. This form points to another stem *πτα-* instead of *πτε-*.]

72. [*θωρήξομεν*, for *-ωμεν*, i. 141.]

73. [*ἔγών*, older Epic form for *ἐγώ*.]

θέμα. It was 'right' for the hero-king as a wise ruler to prove his army before making a final perilous effort.

74. πολυκλήσι. The κλήσι [Homeric form for κλεισι] was properly a hook for drawing the bolt of a door; then as κλεισι means 'a fastener,' it comes to mean a 'collar-bone,' or, as here, the 'bench' of rowers (stretched tight across the boat somewhat as a collar-bone is).

75. Infinitive for imperative, 10.

77. ἡμαθοῖσι [Epic heightened form from ἡμαθ-], 'sandy.'

80. ἔνυσπεν, aorist from ἐν-νέπω = ἐν-σπεν-ω (from stem σπεν- appearing in German 'sag-en,' our 'say,' and old Latin *in-se-c-e*), 'to tell.'

81. Observe the sequence of the conditional sentence changed: 'if any other *had* told us, we *should* say.'

νοσφεζόμεθα, 'turn away.' A simple but forcible word of contempt.

87. ἦτε | ἔθνεα | εἰσι. The first hiatus is only apparent, as ἔθνος has digamma, *Language* (16); the second is a real one. See i. 333.

εἰσι (singular, otherwise 36), 'fly,' literally 'go.' This verb has constantly in Homer a simple *present* meaning.

ἀδινός, 'thick,' 'swarming.'

89. βοτρυδόν, 'like clusters,' 'clustering' (βότρυς, 'a bunch of grapes'); the termination -δόν (or -δην) is regularly used for 'in the manner of' (βά-δην, 'at a walk,' πλινθη-δόν, 'like bricks,' etc.)

90. πεποτήσεται [For the form see 25].

τε | ἐνθα. A real hiatus. ἐνθα | ἄλις is only apparent, as ἄλις has digamma. It comes from fertile stem *Feλ-*, 'to press,' and means 'in swarms,' 'in quantities.'

ἐνθα—ἐνθα, 'on this side and on that.'

91. ἄπο comes after its case, and therefore has accent thrown back.

92. ἡῖόν, 'shore.'

στιχά-ομαι, 'to march on' (στιχ- 'go,' 'march').

[For -ων-το, cf. i. 104.]

93. ὕα-δόν, 'trooping' 'in crowds' (from ὕη, 'a troop,' *Feλ-*; see 90).

δοσα, 'rumour,' which arising no man knows where or how, and growing so mighty and so fast, always impressed the ancients

as divine, Διὸς ἄγγελος. (Compare Vergil's elaborate description of *Fama*, *Aen.* iv. 174.)

δεδήα, pluperfect. 'Spread like fire,' literally 'was ablaze' (δαίω).

94. [ἀγρή-οντο, simplest Epic form of aorist passive, consisting only of stem and passive termination.]

95. τετρήχε [Epic irregular pluperfect, from ταραύσω (ταραχ-), intransitive in sense], 'was in an uproar.'

97. [βοδώντες, i. 104, ii. 92]. εἰ ποτε, etc., literally 'if they might,' i.e. to try if they could. Compare 72.

98. [σχολατ' for σχοῦντο, i. 238.]

99. [ἐρήτυ-θεν, for -θησαν, i. 57.]

103. διακτόρῳ ἀργεῖφόντῃ, 'the leader gleaming bright,' Hermes.

διάκτορος (probably from διάγω). He was so called in his capacity as the ready, quick, nimble, skilful god, messenger and orator and schemer, and guide of souls to Hades.

ἀργεῖφόντης (probably from ἀργ-, bright, which appears in ἀργός, ἀργυρος, and φαν-), 'bright-shining.'

The later story,—how Hermes slew Argos, the hundred-eyed, whom the jealous Here had set to watch Io, beloved of Zeus, was certainly unknown to Homer, and perhaps grew out of a misunderstanding of this adjective.

105, 107. αὐτὰρ ὁ αὖτε. Hiatus.

106. πολύ-αρν-ι [Epic irregular dative, as though from another form instead of πολύαρνος], from ἀρν-, 'lamb.'

The story of the quarrel between Atreus and Thyestes, out of which so many tragedies grew, is not known to Homer.

107. [Θυστά, i. 511.]

[φορήναι, Epic for φορεῖν, from φορ-έω.] For infinitive see i. 258.

110. [Ἄρηος, Epic genitive of Ἄρης, also Ἄρεος.]

113. ἀπο-νέεσθαι. a long for metre.

115. [δυσκλέα, Epic form for δυσκλεᾶ.]

116-118. These three lines are marked with brackets, for they have been suspected as spurious. It is unlikely that in relating how Zeus forbids him now to take Troy, he should speak of him as the destroyer of cities.

The passage (and some more of this speech) occurs again, ix. 17-28, where Agamemnon is genuinely desirous of giving up the attempt on Troy.

116. *ὑπερμενέϊ*. *ι* long for the sake of the metre.

117. [Observe Epic forms *πολλά-ων* for *πολλῶν*, *πολι-ων*, according to the regular Homeric use of the *ι*-declension, for *πολέων*.]

120. *μάψ*, 'in vain,' derivation uncertain.

123. *εἴπερ κ' ἰθὺλοῖμεν*. See note on *κε* in *Language* (12).

124. *ταμόντες*. The phrase *θρκια τέμνειν*, 'to cut the oath-sacrifice,' was originally applied to the act of striking the victim by which the vow or treaty was ratified; hence it came to mean simply 'to make a treaty.' The Latin *foedus ferire* has a similar origin.

125. *λέξασθαι*, 'to muster.' A natural use of the middle, occurring in Homer. Later writers only use *συλλέγειν*, and passive, not middle.

[Observe Epic forms *δσσαί* (i. 186), and *ξασί* for *εἰσί*.]

126. *διακοσμηθεῖμεν*, 'were ordered, divided,' governed by *εἴπερ*. Strictly this should be infinitive (after *ἐθέλομεν*), to make *δέ*-clause parallel to *μέν*-clause, but the irregularity is quite natural.

128. *οἰνοχόοιο*. Observe the lost digamma (i. 462).

[*δευόλατο*, Epic for *δέουντο*.]

Notice the quaint primitive elaborate way of saying 'We are more than ten times the Trojans in number.'

129. [*πλέας*, Epic short form for *πλέονας*. A singular word, for the distinctive termination of the comparative is lost.]

130. [*πτόλιν*, poetical form for *πόλιν*. The *τ* has no right to be there, etymologically, the stem being *πολ-*, same as *πλε-*; it is a parasitic letter, as it is called. So *ποτολέθρον*, 133.] See fuller explanation, 328.

131. [*πολλέων*, another Epic variation for *πολλῶν*; cf. 117.]

132. *πλάξουσιν*, 'lead astray' from my purpose.

[*εἰῶσ'*, Epic for *εῷσι*, *εἰῶ*.]

134. [*βεβᾶσαι* for *βεβᾶσι*; strong perfect from stem *βα-*.]

Διός. The year is, like the hours (*Od.* xxiv. 344), and the days and nights (*Od.* xiv. 93), specially under the charge of Zeus.

135. [*δοῖρα*, irregular Epic plural of *δῶρον*.]

λᾶννται. Notice with neuter plural, 36.

137. [εἶατ', Epic for ἦνται, from ἦμαι; see i. 238.]

[ποτιδέγγμεναι, Epic for προς-. δέγ-μενος is the syncopated form (containing simply stem and termination), from δέχομαι, 'receive'; the compound verb meaning 'expecting.']

[ἄμμι, i. 384.]

138. αὖτως, see 342.

[ἀκράαντον, lengthened Epic form of ἀ-κραντον; cf. i. 41.]

141. οὐ . . . ἔτι, i.e. 'there is no more chance.'

143. μετὰ πληθύν. Ordinarily μετὰ with genitive = 'with'; μετὰ with accusative = 'after' (to the midst of); μετὰ with dative = 'among' (in the midst of) [only Homer]. But in a few places the accusative is used with μετὰ in the sense of 'all over,' 'throughout,' a sense in which the accusative case is quite appropriate. Compare ix. 54, μετὰ πάντας ἀμύλκας ἀριστος.

145. Ἰκαρίοιο. The name given to a portion of the Aegean Sea, near the island of Icaria (west of Samos). The old tradition was that Daidalos escaped with Icaros his son from Crete, by means of wings fastened with wax; but Icaros, flying too near the sun, which melted off his wings, was drowned and gave his name to the surrounding sea.

Euros, the east wind; Notos, the south-west wind.

146. [ἄρορ', Epic reduplicated aorist, from stem ὀρ-, present ὀρ-νυμι, 'to rouse.']

147. κινήση. The indefinite subjunctive, used because the thing happens frequently. In Attic the conjunction ὅτε would have ἄν, and be δταν. See *Language* 13, (6) b.

Ζέφυρος, the west wind.

λήϊον, Epic word, 'corn-field.'

148. ἐπαιγίζω, 'to rush violently on' (αγ-, cf. αἶσσω, αλγίς, of violent movement).

ἐπημύω, 'bow down,' the nominative being 'the field.'

ἄσταχυς = σταχύς (with α- added at the beginning, from στα-), 'Ear of corn,' called so from its *standing* sharply up.

153. οὐρός, 'a trench' for hauling ships.

154. ἔμμαι, 'to rush.' Middle (intransitive) of ἔμμι.

Observe the apparent hiatus -δε -λεμ; but ἔμμι is a transitive form from stem ι-, 'go,' and originally was ja-ja-mi, 'I make to go;' hence there is, strictly speaking, no hiatus; see *Language* (17).

155. ὑπέρμορα, adverb, 'beyond fate,' i.e. 'contrary to fate.'
157. ἀτρυνώνη, 'unsubdued.' Regular epithet of Athene (τρώω, 'to wear,' or 'waste').
159. ἐπὶ, with accusative of *extent*, 'over the sea's broad back.'
160. καὶ δὲ δέ (by assimilation, i. 593), for κατὰ δέ. κατὰ belongs to λῆποιεν.
162. ἀπό, in its fuller sense, 'away from,' 'far from.'
164. ἔκαστος. Apparent hiatus, but the word originally began with σ probably; see *Language* (17). So in the next line ἀλα, originally SAL-, and ἔα, where the lost letter is still more doubtful.
165. ἀμφιέλισσας. Rather variously understood; probably 'curved at both ends.'
167. i. 44.
169. Διὶ μῆτιν ἀτάλαντον, 'equal in counsel to Zeus.'
Observe ι long before μ, see i. 233; ιν long before ἀτάλαντον, from (probably) lost consonant, see *Language* (17).
- ἀτάλαντος, lit. 'equal in weight.' (Stem ταλ-, 'to bear or lift.')
170. [ἵσταότ', 'standing.' Strong perfect, consisting of stem στα-, and the termination and reduplication.]
184. Ἰθακήσιος, of the island of Ithaca, west of Greece, of which Odysseus was king.
- δε οἱ. For οἱ has digamma, see *Language* (6). So two lines further down.
185. [Ἀτρεΐδω, i. 1.]
186. οἱ, 'from him,' the dative originally expressing the vaguer relation 'received for him.'
188. κηέη [Epic aorist from κηάω, as though from form κίχημι]. Indefinite optative, 'whomsoever he met.' See *Language*, p. 44, (6).
189. ἐρητύ-σα-σκε, frequentative termination added here to the aorist, quite correctly, as it was a repetition of *acts*; see i. 490.
190. δαιμόνι, a strange Homeric word, literally 'touched or moved by the god'; hence it came to be used in a variety of senses, good or bad, according to the tone: often stern reproach, 'wretch,' as in 200; sometimes pity or respect; sometimes mild expostulation, 'good friend,' as here.

(The English phrase, 'my dear sir,' is similarly capable of many meanings according to the tone.)

σε ἵοικε. No hiatus, for digamma was there, i. 119.

κακὸν ὧς. -ον long before ὧς, because a letter is lost before it; see *Language* (17). It is the same stem as *ὄς*, relative originally *γος*, the *γ* or 'spirant' becoming corrupted into a mere breathing.

δαδίσσασθαι, 'to be afraid.' Reduplicated form from stem *δι-*, see i. 33.

193. παρᾶται, 'he is proving them' according to Agamemnon's proposal, 73.

ἔψεται, 'press,' 'crush.'

194. μή τι ῥέξῃ. An elliptical expression for 'perchance he may do,' originally '(I fear) lest. . . .'

197. δέ ἐ, i. 510.

[μητιέτα, i. 511.]

198. [βοδώντα, i. 104.]

200. (ῆ)σε, imperfect of ἤμαι.)

202. ἐναρίθμιος,—as we say, 'of account.'

204. οὐκ ἀγαθὸν πολυκοιρανίῃ, 'a multitude of rulers is no good thing.' The neuter adjective is common enough in this kind of sentence. (*ὀρθὸν ἀλήθεια*, Sophocles; *μεταβολή γλυκύ*, Euripides; *Triste lupus*, Vergil.)

205. [παῖς, Epic for παῖς.] ἀγκυλο-μήτεω (synizesis, i. 1. 130), 'of crooked counsel,' i.e. 'inscrutable.'

206. This line the oldest MSS. omit; it is taken from ix. 99.

θέμιστας [Epic plural of θέμις], stem *θε-* (τίθημι), lit. 'that which is laid down,' stands in the Homeric time for the king's 'ordinances,' which he delivers with the authority of Zeus (i. 238), and which the people have to carry out. They include even the taxes which the people pay him (*λιπαρὰς τελέουσι θέμιστας*, ix. 156).

207. διέπω, 'to marshal, to order.' The simple *ἔπω* is very rare, and means 'to be busy about.' (The stem is *SEK-*, appearing in less corrupted form in *sequ-or*.)

209. πολυφλοίσβοιο (φλοῖσβος, 'noise,' stem *φλε-*, 'pour,' of a confused noise), 'roaring,'—regular epithet of the sea.

210. αἰγιαλῷ, 'on the shore.' Local dative; in later Greek a preposition would be required.

σμεραγέω, word probably formed from sound 'to crash.'

211. Observe hiatus.

212. ἀμετρο-π-ής, 'of unmeasured words,' 'voluble.'

κολῶν, 'to rail,' 'scold;' see κολῶς, i. 575.

214. μάψ, ἀτὰρ οὐ κατὰ κόσμον, 'vainly, and not fitly.'

ἐριζέμεναι, 'to strive.' Infinitive expressing the result (consecutive) of the last line.

215. εἴσταιτο (digamma, see *Language*, 16), 'seemed.' Optative indefinite; see *Language*, 13.

216. αἰσχρός, 'ugly' (as they say in the north of England 'a foul fellow,' meaning merely 'ugly').

Thersites is the impersonation of all that is opposite to the heroic birth, cowardice, hideousness, and impudence and spite; to the heroic age the very notion of a mob-orator was hateful, as of something impotent and repulsive at once.

217. φορκός, 'crooked.' Derivation obscure.

[ἔην, Epic variation of ἦν.]

218. κυρτός, 'bent.' (From stem κυρ-; cf. κύκλος, circus, κυρτός, κυλινδρῶς, etc.)

[συν-όχωκα, Epic perfect from ἔχω] 'Drawn together.'

219. φοβός, 'peaked.' Derivation obscure.

ψεδνή, 'scanty.' (ψέω, 'rub.')

ἐπανάνοθα. An obscure word, perfect or strong aorist, from unknown present; for it is used both with present signification, and, as here, with past; and it means 'to be upon.'

λάχνη, 'down.'

221. [γακεῖ-σκε, Epic imperfect; for form of verb, see i. 579; for termination, see 8.]

222. [κεκληγώς, Epic perfect, from κλαῖ-ω, stem κλαγ-, secondary stem from καλ-; 'screaming shrill.')

223. ἐκπύγλω, 'mightily' (usually derived from ἐκ- πύλαγ-, 'strikingly').

κοτόντο, 'were wroth.'

225. [τέο for τίνος.]

δὴ αὖτε (synizesis), i. 130.

χατίζεις, 'need' (from stem χα-, 'to gape,' whence the idea of 'openness,' 'emptiness,' 'need;' cf. χαίνω, χάος, etc.)

226. [πλεῖος, Epic for πλέως, 'full.' Compare εἶος for ἔως, i. 193.]

228. *πρωτότα*, 'first of all.' Observe the double superlative; like our 'Most Highest' in old English; so i. 105.

229. [*δεύομαι*, other Epic form of *δέομαι*, 'to need,' *δεύομαι* becoming naturally *δέομαι*.]

κα . . . *οἶσεν*, 'may bring.' See note on *κα* in *Language*, 12.

231. Being lame and a coward, Thersites is meant to show his baseness still more by this idle boast.

232. [*ἦέ*, Epic form of *ἦ*.]

μίσγεται, 'be united.' [For short *ε* in subjunctive, see i. 67.]

233. *κατίσχεται*, subjunctive continued from the *ἵνα*-clause into this relative clause: 'and whom thou mayest keep to thyself apart.' This usage is like the Latin *qui* with subjunctive to express purpose (*mitto qui nuntiet*) and is quite natural with Homer's wider use of the subjunctive. In Attic the future indicative is alone used with relative in this sense. See note on page 41.

αὐτός ἀπο-. Observe *ο* long, a metrical license.

οὐ μὲν, for *μήν*, i. 154.

234. *ἐπι-βά-σκ-μεν* ('to make to go upon'), 'to bring into.'

235. *Ἀχαιῶδες*, feminine termination,—'Greek women.'

237. (*γέρα*, a short, Epic for *γέρα* = *γέρα-α*.)

πέσσω, lit. 'to cook' or 'digest,' *i.e.* 'brood over.'

239. *ῥο* [Epic genitive = *οῖ*]. Digamma, see *Language*, 16. *ο* long before *μ* (liquid, i. 233).

241. *μεθήμεν*, *i.e.* 'he, Achilles, is forgiving.' Subject changed.

242. *i.e.* 'for *else* thou wouldst,' etc. So often in Greek 'else' has to be supplied.

245. *ἐπρό-δρα* (from same stem as *δρακ-ών*, *ἐ-δρακ-ον*, 'look,' perhaps an older form without *κ*, or *κ* dropped), 'fiercely,' 'glowering.'

[*ἠέλπιε*, Epic reduplicated strong aorist from *ἐλπίζω*, 'to chide.']

246. *ἀκριτό-μυθε*, 'reckless in word.'

248. Observe the form *χερεύτερον*, a double comparative; see 228.

250. *τῷ οὐκ ἂν* . . . *ἀγορεύεις*, 'therefore (being the basest, etc.) thou shalt not speak with king's names on thy tongue.'

οὐκ ἂν, etc., a mild form of imperative, lit. 'thou wouldst, mayst, shouldst, not do it.' So in tragedy *χωροῖς ἂν*, for 'go.'

251. νόστον φυλάσσαν, 'look to return.'
252. ὤ-μεν, Epic for ἴσ-μεν from οἶδα. It has digamma, of course.]
- 254-256. These (and by some also the two previous lines) have been long suspected as spurious. They are weak repetition.
258. ἀφραίνοντα, 'talking folly.'
- [κικήσομαι, aorist subjunctive with shortened vowel, i. 141.]
261. εἵματα. Original digamma, from stem *Fes-*, Latin *ves-tis*.
262. 'Cloak and vest, that cover thy shame.'
264. The suffix -θεν means 'from.'
265. μετάφρενον, 'back.'
267. σμῶδιξ, 'a weal.'
271. ἔπε-σκεν, i. 490. The termination is added to the aorist as well as imperfect.
272. [ἔοργεν, Epic perfect from stem *εργ-* with digamma, originally *FeFοργε*.]
273. κορύσσω, 'to fit out, equip.'
275. λαβητήρα ἐπεσβόλον, 'wordy ribald' (ἐπεσ. digamma). For order see i. 340.
- ἔσχ', 'stopped.'
278. πτολι-, see 328.
281. 'The first and last' in the meeting, i.e. 'near and far.'
282. ἐπι-φράξσθαι, 'to ponder.'
283. ἀλέγχιστος, 'most shamed.' [The word is formed straight from the stem *ελεγχ-* with the superlative termination, like *δρι-ιστος*, *αἰσχ-ιστος*; see i. 325.]
- μέροψ, i. 250.
286. [ἵπ-τ-στα-ν, i. 391, ἔβα-ν similar form of strong aorist.]
287. Ἄργος here is the whole district of Ἄργος, whence the chiefs came.
288. ἐκπέρσαντα agrees with the understood subject σέ.
- ἀπονέεσθαι. a long, 113.
290. ὀδύρονται νείεσθαι. The infinitive expresses the purport of the lament. A kind of pregnant use of ὀδύρονται, including the notion of a wish or aim.
291. 'Verily it is hard (for a man) to return wearied out.' The sense is really not difficult if the drift of the speech is carefully followed, thus:—'Atreides, thou wilt be disgraced (284, 285), the

Greeks will break word, and even now are clamouring for return (286-290). Certainly their case is hard; it is hard to be wearied out and so return (291). For even a month's absence is painful, (292-294), much more nine years: I do not blame them (295-297). Still (hard though it is to bear more) it is disgraceful to fail, so try a little longer.' The difficulty is, that in this line he seems to be pitying them for having to go back, when we should have expected him rather to pity them for having to stay; but the emphasis is really on the word *ἀνιθέντα*, and what he pities them for is their *sufferings*, which will be even greater if they stay.

292. ἀπό, 'away from.' The ἀπό is not cut off, because of the lost consonant; see i. 307.

293. [ἀσχαλάει for ἀσχαλῆ, the vowel being resolved and assimilated; cf. 49, 92, 297.] ἀσχαλῶ is 'to be impatient,' probably from α-σεχ- (stem of ἔχω), 'not to hold on,' 'not to endure' (Curtius).

294. εἰλέωσι, εἰλέω, 'to press, coop up,' i.e. 'detain.'

The subjunctive is indefinite (see i. 164) because no particular case is meant, but *any one*, 'whomsoever the winds,' etc.

296. [μυμνόντεςσι, old dative form for μύμνουσι; cf. i. 288.]

τῷ, 'therefore.'

[νεμείζομαι. Observe that αι is cut off; an Epic license.]

298. κενόν [Epic for κενόν], 'empty,' i.e. unsuccessful.

299. ἐπὶ χρόνον, 'for a time.' ἐπὶ with accusative having its proper notion of *extension over*; see 159, 308.

302. οὓς μὴ κήρες ἔβαν . . . φέρονται, 'whomsoever the fates . . . have not borne away.'

μὴ, because no particular men, but generic and indefinite.

303. χθιῖν τε καὶ πρόϊα, 'the other day (it befell)' when, etc.

Observe that the Greeks say 'yesterday *and* the day before,' where we say 'or.' So μικρὸν καὶ οὐδέν, πολλοὶ καὶ οἱ πλείους, τρεῖς καὶ δύο; cf. 346.

Aulis (see outline of story), the sheltered channel between Euboea and the mainland, at its narrowest point. The Greek fleet was detained there.

305. ἀμφί, adverbial, so that ἀμφὶ περὶ is exactly 'round about.'

306. τελέσας, often taken as 'complete;' but it suits the usage better to translate it 'bringing fulfilment,' 'sure.' Compare

τελέντες οἰάνοι, 'sure auguries,' *Hymn. Merc.* 541: ἔπεα τελέ
'sure prophecy,' Tyrt. ii. 2.

308. ἐπὶ νῶτα, 159, 299.

δαφονέε, 'blood-red.' [δα- like ξα-, variant form for διδ-, 'thoroughly,' 'very,' cf. *per* in *perimagnus*, etc.] φον-, 'blood,' 'murder.'

310. For βα, see i. 8. It is not uncommon to find it between preposition and substantive as here.

311. [ἔσαν, Epic for ἦσαν, i. 267.]

στρούθος, 'sparrow.'

νεοσσοί, 'young,' 'brood.'

312. ὑποπεντηῶτες [Epic strong perfect, with present πτήσσω],
'crouching beneath.'

314. θλαυνά τετριγῶτας, 'twittering piteously' (accusative of adjective, adverbial). τριζω, word formed from sound. [τετριγῶτας, Epic for τετριγῶτας.]

315. (Observe hiatus.)

316. πτέρυγος, 'by the wing.' For genitive see i. 197.

[ἀμφιχυῖαν, irregular Epic perfect form from stem λαχ-, 'shout,' 'scream.']

318. ἀρ(ι)ζήλος (ἀρι-, 'very,' ζήλ-, form of δηλ-), 'plain,' i.e. 'a sign,' 'a marvel.'

319. Cf. 205.

321. By 'monsters entering the hecatombs,' he means 'disturbing the sacrifice.'

323. ἄνω. This word is best taken as *adverb*, 'in silence'; it may be so everywhere, and it must be so (ἡ δ' ἄνω θῆν ἦστο) *Od.* xxiii. 93.

325. ὀψιτέλειστον, a little more precise than ὀψιμον, 'late, and of late fulfilment' (Cordery). The repetition is rhetorical, like ἀπριάτην, ἀνάπουν, i. 99.

[δου, a queer resolved form for οδ. Very likely δο (= οδ) is the right form here, the ο being long before κλ.]

328. πτολεμίζομεν. The τ is a parasitic letter, as it is called; i.e. does not belong to the stem, but is inserted owing to incorrect pronunciation; and once there, it is used for convenience of metre when required.

329. αἰρήσομεν has short vowel before it, for probably it has lost a consonant; see *Language*, 17.

332. *εἰς δ' ἄν*, lit. 'up to whatever (time),' i.e. 'until.' The subjunctive is accordingly indefinite.

334. *σμερδαλιος*, 'terrible,' accusative adverbial.

335. *ἐπαινῆσαντες* agrees with *Ἀργεῖοι*. [Observe Epic *η* for *ε*.]

337. *ἀγοράσθε*. a long for metre, 288.

Observe the sneer at the common people and their folly, in the true spirit of the heroic times.

338. *νηπιάχος*, other form of *νήπιος* (*νη-* negative, *ἐπ-*), 'infant.'

341. *ἄκρητοι*, 'unmixed,' because the libations accompanying an agreement were of unmixed wine. *σπονδαί*, here used in its literal sense of 'libation' (though accompanying a pledge), afterwards was used simply for a 'truce.'

The sense is—To the fire with all your counsels and promises (to stand and fight and win, 286) since we get no nearer to our end.

[*ἰ-πεί-πιθ-μεν*, strange Epic pluperfect from *πείθω*, 'we trusted.' The form is called syncopated, i.e. connecting vowel is absent].

342. *αὐτως*, proper adverb from *αὐτός*, lit. 'in the very way;' then it comes to mean 'just so and no more,' as *νήπιος αὐτως*, 'a mere child;' then by an easy transition, 'to no purpose,' 'vainly,' as here. (The connection of the last two meanings may be illustrated by *ἄλλως*, which starts from another origin but arrives at the same point.)

344. *ἀσπεμφής*, 'close pressed' (*α-σπεμπ-*, 'press or tread,' from *στα-*: the *α* is not negative), and so, 'firm.'

346. A contemptuous line—'Let them perish, those few, whoever they be of the Achaeans, that hold counsel apart.' The subjunctive is indefinite of course.

348. *ἵνα* depends on *βουλεύοις*: *ἀνυσις—αὐτῶν* is parenthetical. The first *πρὶν* is adverb, 'first,' 'sooner,' the second conjunction 'before that;' in Attic we have usually *πρότερον πρὶν* in this usage; it occurs again, 354. See also i. 97.

'Counsel to go back to Argos before that they learn,' etc. (Observe *πρὶν* lengthened for metre's sake.)

353. *ἀστράπτων*, nominative, as though he had said *κατένευσε*.

Such a change of construction happens easily in a long sentence when the poem is orally delivered.

This breach of grammar is called *anacoluthon*.

ἐπιδέξια. As the diviners in taking augury looked north (perhaps because Olympus was north, where the gods lived), the favourable quarter, east, was on the right.

356. The simple way of taking this must be right,—‘And avenge (on the Trojans) the cares and groans of Helene.’ They think of Helene here, not as a wicked cause of their troubles, but as a Greek woman ravished, whose sufferings must be paid back in kind.

δρμημα. Rather ‘broodings’ (*δρμάλνω*) than ‘longings’ (*δρμάω*).

358-9. Observe the primitive form of the threat.

πρόσθε, a preposition, ‘before.’

360. **διναξ**, digamma, i. 7.

361. **ἔπος**, digamma, i. 108.

362. **φρήτρας**, the ‘clan,’ the smaller division (as *φῶλον* or ‘tribe’ was the larger) according to blood-relationship. The word is the same as *frater*, brother.

363. **φρήτρη-φιν**. In the declension of the original language from which Greek (Latin, German, English, etc.) are descended, there were several other cases besides genitive, dative, accusative. One of these (called by grammarians *instrumental*) had a suffix *-bhiam*, which in Greek was worn into *-φιν* or *-φι*. When the cases became fewer, this suffix remained in a few places in Homer, sometimes in place of genitive (794), sometimes, as here, dative.

366. **ὅς**, ‘who,’ used frequently in Attic Greek for *ὅστις*.

κε-ἔησι, ‘may be,’ ‘perchance is.’ See p. 42, (6), *note* (a).

σφέας, one syllable (synizesis, i. 1), so *γνώσσαι* next line is two syllables.

370. **ἦ μᾶν** [rarer dialectic form for *ἦ μὴν* or *ἦ μέν*], ‘verily.’

371. **αἶ γὰρ . . . εἴεν**, lit. ‘For if . . . there were,’ *i.e.* ‘Oh! if there were,’ ‘Would that there were!’

373. **τῷ**, ‘then.’

ἡμῶ, ‘to bow down,’ ‘sink;’ used also of a wounded man, a horse, the ears in a field, etc.

375. **αἰγέλος**. The shield of Zeus, son of Kronos, was called *aiylis*. Derivation uncertain.

376. μετ' . . . ἔριδας, 'amongst feuds.' μετὰ takes the accusative (on the common principle), because βάλλει is a verb of motion, literal, 'casts me into the midst of.'

ἄπρηκτος. Probably the simplest meaning, 'fruitless,' as 121, is best.

377. [μαχησ- for μαχεσ-; cf. 335.]

378. ἤρχον χαλεπαίνων, 'began it by my wrath.'

379. ἐς μέαν, i.e. βουλῇ; the substantive easily supplied from βουλεύσομεν.

380. οἶδ' ἡβαιόν, 'not even a little.'

381. ξυνάγειν Ἄρηα, 'to engage battle,' exactly the Latin 'committere.'

382. Observe the middle voice . . . 'whet *his* spear, set *his* shield.'

τις, for 'each one,' as often.

384. ἀρματος ἀμφὶς ἰδὼν, quite simply, 'having looked well around his chariot,' examined it well.

Observe the rhetorical repetition of εἶ.

385. κρινάμεθα, κρίνω, 'to decide.' So κρίνεσθαι, 'to be getting a decision,' 'to struggle for victory.' Latin, *certare*.

386. μετίσσεται (the Epic use of μετὰ, 'in the midst'), 'will come between,' i.e. 'no respite will be given.'

387. μένος ἀνδρῶν, 'the might of men,' poetical for 'mighty men.'

388. τευ [Epic genitive of τις], 'of many a one.'

τελαμών, 'the band' (stem τελλ-, 'to bear,' that which bears or holds).

389. καμῖται, 'he shall wax weary,' i.e. τις. χεῖρα, accusative respect.

392. μμνάξω, strong form of μένω, 'to linger.'

393. ἄρκιον ἔσσεσθαι φυγῆαν . . . lit. 'It shall not be safe for him to escape,' i.e. 'he shall find no safety from.'

ἄρκιος, adjective (from ἀρκ-, 'to fence or enclose.' Cf. ἔρκ-ος, arc-, etc.), properly 'defended,' so 'safe.'

[ἔσσεσθαι, Doric form of future ἔσται.]

394. ὅτε, the verb is easily supplied from sense.

395. *ὅτε κινήσῃ*, indefinite subjunctive of a constantly recurring fact; naturally used in similes drawn from nature.

Νότος, the south wind; the stem *νοτ-* seems to have the meaning 'wet.'

396. *προβλήτι σκοπέῳ*, 'a projecting rock,' apposition to *ἀκτῇ*.

398. *ὀρ-όντο*, best parsed as imperfect from a form *ὀρ-έομαι* (from stem *ορ-*), variation of *ὀρνυμαι*, 'started.'

κεδασ-θέντες [Epic form *κεδαν-νυμι*, 'scatter,' for *σκεδ-*, showing how easily the consonant at the beginning was dropped].

400. *ῥήξω*, lit. 'to do,' so (like Latin *offerre*) 'to sacrifice.'

401. *μῶλος*, 'toil.'

404. *Παναχαιοί*, 'the gathered Greeks' are sometimes called by this name, from *πᾶς* and *Ἀχαιοί*.

406. *Τυδέος υἱόν*, Diomedes.

407. Cf. 169.

408. *βοήν αγαθός*, a constant epithet of Menelaus and Diomedes, and used occasionally of others; often taken to mean 'good at the battle,' as if *βοή* were used for the battle itself instead of the cries; but the simplest meaning, 'good at the battle-cry,' is the best, it being the part of the hero-leader to urge on his men with loud shouts.

410. *ὄλοχύτας*, i. 449.

413. *ἐπιδύναι* (tmesis), the infinitive common in prayers, the verb 'I pray' being so easily understood.

The *ἐπὶ* probably means in both cases 'upon' the earth, both sun-setting and darkness coming from heaven (apparently) upon earth.

414. *πρηνής* (from *προ-*), 'headlong.'

415. *αἰθαλοῖς* (stem *αἰθ-*, 'burn,' cf. *aedes*, *aestus*), 'smoky.'

πυρός, genitive of origin.

θηῖοιο (*η* short), 'burning,' probably its original meaning.

417. *χαλκῷ βωγαλέον*, 'torn with the spear.' The adjective is here proleptic; see i. 39.

419. [*ἐπε-κραλίνει*, lengthened form from *κραλινω*, i. 41.]

420. [*Ἰέκ-το*, simple old aorist, syncopated, merely stem and termination.]

ἀμέγαρος, lit. 'undesirable,' 'unenviable,' so 'unhappy.'
ὀφθαλμῶ, 'increase.'

421 *sqq.* See for the sacrifice, with some differences, i. 459.

426. [**ἀμ-πεύραντες**, Epic (assimilated) form for **ἀνα-πεύραντες** 'spitting thereon the parts.'] Cf. 436.

[**ὑπείρεχον**, Epic form for **ὑπερ-εἶχον**, the aug. dropped and **ὑπέρ** lengthened.]

435. **λεγόμεθα**. **λέγω** is properly 'to lay' (**λέγομαι**, 'to lie,' cf. **λέκτρον**, **λόχος**, etc.), then 'to lay apart' 'select,' or again, 'lay in order' 'recount.' From this later it comes *after* Homer to be used commonly for 'to speak.' Here, as it has no accusative, we must construe it 'lie idle.'

436. **ἐγγυαλίζω**, i. 353.

440. **ἴωμεν** [Epic shortened subjunctive for **ἴωμεν**. *ι* long for metre], hortative, 'let us go.'

445. **Ἀτρείων**, another form of **Ἀτρείδης**; cf. **Κρονίδης**, 375, and **Κρονίων**, 403.

446. **κρίνοντες**, as Nestor had advised, 362. **μετά δέ**, 'and in their midst,' the verb **ἔθυνε** being readily understood. For **θύνω** see inf. 448.

447. **αἰγίς**.

ἐρι, a common prefix meaning 'very.'

448. **θύσανος**, 'a tassel.' This word, like **θύνω**, 446, and **θύω**, 'to rush,' and probably also **θύω**, 'to burn or smoke,' Latin, *fu-mus*, etc., are all from stem **θυ-**, 'to move quickly.'

[**ἡφρέθονται**, Epic verb formed from **αἰείρω**, 'to raise,' meaning 'to float,' 'hover';] for form compare **ἀγείρω** and **ἡγερέθονται**.]

449. **ἐκατόμβοιος**, 'worth a hundred cattle.' Primitive poetic description of great value.

450. **παι-φάσ-σω** (strong reduplicated form from stem **φα-**, 'shine'), 'resplendent.'

452. **ἐκάστω καρδίῃ**, 'in each in the heart,' nearer definition, i. 362. This is perhaps simpler than taking it 'in the heart to each,' which is possible.

453. [**γλυκίων**, Epic comparative for **γλυκύτερος**.]

455. **ἀτθλον**, 'destructive' in Homer. Derivation uncertain.
δοπτεος, 484.

456. [κορυφῆς, Epic dative for -αῖς.]

457. ὣς, 'thus.'

τῶν (demonstrative), 'them.'

θεσπέσιος (θε- σπε-, 'say'), properly 'divinely-spoken;' so often of anything 'mighty,' 'marvellous;' cf. 484.

458. παμφανέων (strongly reduplicated from stem φαν-, 'bright;' cf. 450), 'brilliant.'

460. 'Geese or cranes or long-necked (strong forms from δολιχ-, δερ-) swans.'

461. The river Cayster is in Lydia, flowing south of Tmolus into the Aegean a little north of Ephesus. The vale through which it flows is the original Asia, from which the name spread to a quarter of the globe.

463. κλαγγη-δόν, 'with cries.' For -δόν, see 89.

προ-καθ-ιζόντων, agreeing with genitive in 460. The word 'settling before each other' describes vividly the eager pushing of a crowd of birds settling.

465. The vowel is allowed short before Σκαμάνδριος, else the word could not come in at all. The same is true of Ζάκυνθος, 634, also Ζέλεια, 824, and σκέπαρνον.

469. μνία, 'fly.'

470. ἡλάσκω (ἄλα-, 'wander'), 'flit about.'

471. γάλαγος, variant form of γάλα (stem γαλακτ-), 'milk.'

ἄγγος, 'a pail' or vessel.

474. αἵπολος, 'a goatherd.'

475. δια-κρίνωσι, 'discern.' The subjunctive is used, as often in similes, to express indefinite frequency. See 147.

νομός, 'a pasture' (distinguish from νόμος, 'a law').

479. Observe Ἄρει with A long, for metre.

480. βούς, general term for both sexes: ταῦρος, the bull.

ἀγέλη-φι, 'in the herd.' Here the word has a purely locative meaning, as the dative often has. See 363 for -φι.

ἔπλετο [aorist syncopated] called the *gnomic* aorist, i. 218. Translate 'is.'

481. ἀγρ-ομένησσι [simple syncopated passive form from ἀγείρω], 'gathered.'

484. ἱσπετε, 'say,' 'relate.'

[The form of the word is not quite clear. It is an Epic aorist, and the stem is doubtless *σεν-*, 'to say,' from which *δοπενος*, 'untold,' 455, and *θε-σπέ-σιος*, 'divinely-spoken,' 457, are both derived. But what the *ε* is, and what is the relation of *σεν-* to *φεν-* is not clear.]

Observe the formal appeal to the Muses, before the hard task of the enumeration (occupying from 494 to 759) is entered upon.

486. *κλέος οἶον*, 'only rumour.' (Distinguish *οἶος*, 'alone,' and *οἶος*, 'such as,' and *οἶός*, 'of a sheep.')

488. As *δν* in Homer may go with future and subjunctive, and as subjunctive may stand by itself for 'I may do it,' this line can be taken (with very little difference of sense), in different grammatical constructions—

μυθήσομαι may be subjunctive or future ;

δομήνῃ may be with or without the *δν*.

Perhaps it is simplest to take both verbs as subjunctive, and both with *δν*.

'I could not tell, nor mention all the host.'

490. *χάλκεον*. Scanned as two syllables (synizesis).

493. [*νηῶν*, Epic genitive for *νεῶν*.]

After this follows the famous Catalogue, or enumeration of all the Greek cities which took part in the Trojan War.

It is probable that many who read this book will omit the Catalogue, as its interest is geographical and antiquarian rather than poetic ; moreover, for the student, who reads to learn the language, it is clear waste of time to wade through 250 lines of names.

But since some may go through it for the sake of completeness, or as an introduction to the study of Greek geography, I will continue my notes on any points of Greek that arise, and give in addition a brief description of the position of the places.

494. The Boeotians are taken first, perhaps because Aulis, the place of assembling, was in Boeotia. The places mentioned, 494-510, are as follows :—

Hyrie, about half way between Thebes and the coast, to the east.

Aulis, on the east coast, at the narrowest part of the channel, or Euripus.

Schoinos, on east shore of lake Hylica, the smaller of the two lakes.

Scolos, south of the river Asopus, south-east of Thebes.

Eteonos, south-east of Scolus, near the Attic frontier.

Thespeia, west of Thebes, near Helicon.

Graia, lower valley of Asopus.

Mycalesos, near Aulis, to the west.

Harma, probably near Aulis, south-west.

Eileusos, probably near Plataea.

Erythrai, between Asopus and Mount Cithaeron.

Eteon, south of Asopus, farther east, opposite Tanagra.

Hylai, north of lake Hylica.

Peleon, north-east of lake Hylica.

Ocaleai, on lake Copais, near Haliartus.

Medeon, on south shore of lake Copais.

Copai, on north shore of lake Copais.

Eutresis, south-west of Thebes, toward the coast.

Thisbe, south-west of Thespiea.

Coronea, west of Copais.

Haliartos, south of Copais.

Plataia, south of Thebes, under Cithaeron.

Glissas, north-east of Thebes.

Hypothebai, 'lower Thebes,' see note on 505.

Onchestos, south of Copais, near Haliartus.

Arne, near Coronea?

Midea, near Copais?

Nisa, unknown.

Anthedon, coast above Aulis.

497. *πολύκνημος*, lit. 'with many limbs or legs,' i.e. *spurs* of mountain.

498. Notice Thespiei and Plataiai, the later forms, here appear as Thespeia and Plataia.

Graia is interesting; it is probably the spot whence the name afterwards was extended, by the Romans, and so universally, to all Hellas. See note on Asia above, 461.

505. *Hypothebai* alone is mentioned, as Thebes itself, the old seven-gated city whose acropolis was the Cadmea, had at this time apparently never been restored after its destruction by the Epigoni. The story is briefly this:—Polynices, son of Oedipus, expelled from

Thebes by Eteocles his brother, returned with six other warriors and an army; they were defeated, Polynices and Eteocles slaying each other. Some years after, the descendants of these Seven (called Epigoni) returned and destroyed Thebes.

All this belongs of course to the mythical period. In the earliest historic times it is again a flourishing city, with seven gates and Cadmea as of old.

506. 'Sacred grove of Poseidon.' A rather strange apposition to the *town*; but probably the *ἄλσος* was the main point about the place; cf. 592.

509. [*ῥέε*, irregular Epic for *ῥήε*] *ἑκδοτή*, hiatus only apparent, 164.

511-516. The next contingent is the small kingdom of Minyai, north of lake Copais, where the two places are situated.

The Minyai came originally from Thessaly, and it was by them that the story relates the Argonautic expedition to have been made.

513. Observe local dative, *δόμῳ*.

514. *ὑπερώϊον*, 'the upper chamber' where the women slept.

516. *ἑστιχέωντο*, 92.

517-526. The Phocians. The places are as follows:—

Cypris, on Mount Parnassus.

Python, south of Parnassus; later Delphi.

Crisa, on the Corinthian gulf.

Daulis, east of Parnassus, near Cephissus.

Panopeos, close to Daulis, south-east.

Anemorea, south-east of Parnassus, east of Delphi.

Hyampolis, in north-east corner of Phocis.

Lilaia, north of Parnassus, near the source of Cephissus.

518. *Ἰφίτου*. *ι* long for metre.

[*υἱέες*, nominative plural. There are various forms, see Introduction.]

525. *οἱ μὲν* are clearly the leaders.

526. *ἔμπλην*, 'near,' connected with *πῆλας*, *πλησίον*.

527-535. The Locrians. The main chain of Oeta is continued along the north of the lake Copais; and between these mountains and the sea lived the Locrians. Their towns here named are:—

Cynos, on a promontory, north of Opus.

Opoeis (Opus), near coast; north of Copais.

Calliaros, (?) in west corner, near Thermopylae.

Besoa, (?) near Calliarus.

Scarphe, a little east of Thermopylae.

Augia, unknown.

Tarphe, near Scarphe, south-west.

Thronion, south-east of Scarphe.

The Locrians are divided into two groups by a projecting bit of Phocis, which runs down to the sea. The east group are Opuntians, west Epicnemidians.

528-9 These two lines have been suspected: and they certainly are rather flat, with needless repetition.

γῆ—δρος] Hiatus.

Λινοθήρη] 'With jerkin of flax.'

530. ἐκέαστο (from stem *καδ-*, of uncertain meaning), 'surpassed.' The present in use is *καίνυμαι*.

Πανόληνας, 'all the Hellenes.' Hellas (cf. 683) was a town in Phthiot Thessaly; also a district near it. The name seems to be used here by a loose extension (afterwards universal, and still further extended), for the Greeks north of Peloponnese.

'Αχαιοί similarly is the name for the most important Peloponnesian tribe; hence extended here to all Peloponnesus, and usually indeed in Homer to all the Greek host.

533. Boagrius, a little river flowing north from Mount Cnemis into the sea opposite the peak of Euboea.

535. πέραν, properly accusative, 'to the end,' 'to the far side of,' 'across;,' so here used loosely for 'opposite to.'

536-558. Euboea, Attica, and Salamis. The Abantes are mentioned as the tribe which had colonised Euboea. They are supposed to have been Thracians, who came from Thrace to Phocis, colonised Abae, and thence passed over to Euboea. The Euboean towns are:—

Chalcis and *Eretria*, near Euripus.

Hestiaia, at north end.

Cerinthos, north, towards Aegean.

Carystos and *Styra*, at south end, landwards.

It is remarkable that the only place mentioned in Attica is Athens itself. It is a safe assumption that there must have been lesser communities scattered over Attica, as in Boeotia and Phocis, but they are mostly not mentioned in the Epic poets. (Sunium and Marathon occur in *Odyssey*.)

536. [*πνέοντες*, Attic *πνέοντες*. There is *F* lost, however, the stem being *πνν*, heightened *πνεF*. Perhaps *ι* takes its place.]

'Breathing forth courage' (as we say, 'Breathing defiance'). A forcible description of the fierce Thracian Abantes, as elsewhere of the Greek warriors.

537. *Ἰστίαυν*. Scanned as three long syllables, *Ἰστ-ίαι-αν* (synzesis).

539. *ναί-ερά-ασκ-ον*, *ναί-ω*, 'dwell,' with a lengthened present stem and the inceptive termination, i. 490.

540. *δῖος Ἄρης*, 'off-shoot of Ares,' characteristic Epic term for 'warrior.'

542. *δπιθεν κομόωντες*, 'with long hair behind.' As the *Ἀχαιοί* are called *κάρη κομόωντες*, we may suppose that the *Ἀβαντες* had their hair shorn in front.

Observe hiatus *θοοί—δπ*.

543. *ὄρεκτός*, 'outstretched' [*ὄρεγ-*; Latin, *reg-*; English, 'right,' 'reach'].

μέλιη, 'ashen spear.'

544. Observe future *ρήξω* after 'desiring.'

Notice the spondaic line (*all* spondees) suggesting the 'tug of war,' see i. 49 and Index.

δηῖων. *η* short, 415.

547. *δήμον*, loosely, 'the abode,' 'the district,' so 828.

548. *ἕιδωρος*, 'grain-giving' (*ἕιδ—δωρ-*).

Erechtheus is called 'the son of earth,' as having sprung from the soil of Attica, whence the Athenians boasted that they were *αὐτόχθονες*, or the aborigines of their land. Erechtheus was worshipped (compare 549) in the old temple of Athena Polias, called the Erechtheum, on the Acropolis.

549. *κάδ*, assimilated, i. 593. (*κάδ-εισεν*, tmesis, from *καθίζω*). *πῶν*, lit. 'fat,' i.e. 'rich' with offerings.

550. ἰλάσονται, 'propitiate.'

The sacrifice was offered 'as the years come round,' *i.e.* was an offering of harvest-celebration, as Erechtheus' mother was *ζελδωρος ἀρούρη*.

552. [Περεῖο, Epic genitive of Περεός, like 'Ἀρπείδα-ο from 'Ἀρπείδα-ς.]

555. ἔπειεν, 'vied' with him. In the true spirit of the heroic age, Nestor, being extremely old, was more skilful than all in marshalling men and horses.

558. στήθε δ' ἔγων, 'led and placed (his men).' This line is wanting in many of the manuscripts, and is said to have been added by Solon the Athenian lawgiver. It is plainly intended to establish a connection between Salamis and Athens; and according to Plutarch the biographer, Solon interpolated it for that end, as against the Megarians who also claimed Salamis.

ἔνα, 'where,' its old meaning.

559-580. Argolis and the adjacent parts.

The north-east part of Peloponnese is a mountainous district, with a large promontory running out south-east into the Aegæan. At the head of the gulf formed by this promontory was the rich plain of Argos and Mycenæ; and there was another fertile strip of land on the north coast, reaching from the isthmus to the hills of Achaia. The two chief rivers were the Asopos, flowing into the Corinthian gulf, and the Inachos in the vale of Argos. The following are the places mentioned :—

Argos, } in the valley of the Inachos.
Tiryns, }

Hermione, at the end of the promontory.

Asine, south-east of Tiryns.

Troizen and *Epidauros*, on the Saronic gulf.

Eionæ ('the beaches'), unknown: probably between the two latter.

Aëgina, large island in centre of Saronic gulf.

Mases, near Hermione.

Mycenæ, at head of vale of Argos.

Corinth, at the neck of the isthmus.

Orneai, inland, in the west hills.

Aræithyrie, north of Orneai, on the upper Asopos.

Sicyon, on Asopos.

Hypparesia and *Gonoessa*, small places on coast, west of Sicyon.

Pallene, on a height near the coast, in Achaia.

Aigion and *Helice*, farther west, on Achaian coast.

Aigialos ('the shore'), on the coast of Corinthian gulf.

559. *ταχιδέσσα*, 'walled,' Tiryns being remarkable for its massive walls of huge stones, built in very early times.

560. *ἐχούσας*, intransitive, 'lying.'

564. Capaneus was one of the seven heroes who in the old story went against Thebes; hence he is *ἀγακλειτός* (*ἀγα-* κλε-), 'very famous.'

465. Observe the form *τρίτατος*, with the same ending as the superlative.

566. *Μηκιω* | *τέος* *υἱ* | *ός*, the second foot being pronounced as two long syllables (by synizesis of *eo*.) The same occurs i. 489.

570. Corinth was splendidly situated to be 'wealthy,' even in the earliest beginnings of commerce; for as it occupied the neck of the isthmus, it had ports on two seas, and all the land-commerce between northern and southern Greece had to pass straight through it.

571. *ἐρατανήν*, 'lovely,' common in Homer of places, meaning probably not 'picturesque' but 'rich,' 'fertile.'

573. *αἰπτανήν*, 'steep,' for all along the coast here there are hills, difficult of access, safe spots for towns in those times.

575. 'And all along Aigialos, and round the wide Helice;' for Aigialos we must suppose to be the name of a strip of the shore, built upon for some distance.

Helice was destroyed, 372 B.C., by a terrific earthquake in the night, which brought the sea flooding inland, and swamped the shipping moored in the harbour.—(Grote, ch. lxxvii.)

576. *τῶν*, 'of them,' either the men, or in agreement with *νηῶν*.

578. *νόρῳα*, 'bright,' flashing;' derivation unknown.

ἐν, adverbial, 'among them.'

581-602. The geography of Laconia is easy. Two parallel ranges, Parnon and Taygetos, make the two headlands, Malea and Tainaros, between which is the 'hollow' Lacedaemon, or vale of the Eurotas.

Pharis, Sparta, and Amyclai are near, on the river, inland.

Bryseai, west of Amyclai.

Helos, Augeiai, Las, on the gulf of Laconia.

Oitylos and *Messe*, on the other sea, west of Taygetos.

Most of the places, 591-600, are unknown. *Thryon*, 'the ford of Alpheios,' was west of Olympia in Elis. As to Pylos, there are three (at least) of that name in Elis and Messenia, and which is meant is a disputed point.

581. *κητώεσσαν*, 'full of caves' is the most probable meaning, the rocks being rent in all directions with the constant earthquakes.

582. *πολυ-τρήρων-α*. *τρήρων* (from *τρε-*, 'tremble,' 'flutter'). 'A trembler' in Homer always epithet of *πελειά*, 'a dove;' so here the adjective means 'abounding in doves.'

586. *οί*, 'for him,' 'his' brother, referring to (576) Agamemnon.

588. *προθυμήσει*, 'his forward spirit.' Observe that *ι* is long.

589. *δὲ ἴερο*, 154.

590. *ὄρμήματα*, etc., 356.

595. *Thamyris*, a mythical Thracian bard, who rashly challenged the Muses to musical contest, and was deprived of sight and song by them as a punishment.

It is interesting to find this early trace of stories about Thrace, then only a mysterious country beyond Olympos.

596. 730.

597. *στεῦτο*, 'he vaunted,' a curious word, clearly from stem *στα-*, and originally used of attitude simply, 'he stood firm,' and then of confident demeanour and words. It is often used (without *εὐχόμενος*) with simple infinitive.

εἰ περ ἄν, with opt. ; see *Language*, p. 45.

599. *πηρόν*, properly 'maimed,' generally taken to mean 'blind,' in accordance with the later story.

600. *ἐκλάσθον*, transitive aorist from stem *λαθ-*, 'made him forget.' The transitive meaning is given by the reduplication ; cf. 154.

603-614. *Arcadia*, a mountainous district, which presents the curious fact of streams and lakes in many places with no visible

outlet. In the north-east lies the *Mount Cyllene*, and the towns lie as follows :—

Pheneus and *Stymphalos*, close under *Cyllene*.

Orchomenos, *Mantineia*, and *Tegea*, nearly in a line south of *Cyllene*.

Parrhasia, a district to south-west of *Arcadia*.

The towns in 606 are unknown.

604. 'The tomb of *Aipytos*,' an *Arcadian* hero.

'The warriors that fight close' is supposed to mean, 'fighting with the sword,' and not with arrows or javelin.

606. ἡναιόσσων, 77.

613. [περάν, Epic resolved assimilated form for περᾶν and 'to cross'].

614. See for the phrase 338. 'They knew not life upon the sea.'

614-637. *Elis*, the district round the lower *Peneios*, and the islands—

Bouprasion is the plain to the north-west of *Elis*.

Hyrmine and *Myrsinos* are the furthest (εσχατώσα) limits of this district on north-west, *Hyrmine* being on the sea; the 'rock of *Olenos*' is the northern hill range, and *Aleision* the frontier to the south.

The islands are as follows :—

Zacynthos, *Cephalenia*, *Ithace*, and the *Echinades* (off mouth of *Acheloos*), are obvious on a glance at the map.

Doulichion is one of the *Echinades*.

Samos is the north part of *Cephalenia*.

Neritos is the mountain in north of *Ithaca*.

Crocyleia and *Aegilips* are probably small islands off *Ithaca*.

616. ὅσον ἐφ' . . . ἔργα, 'as far over as . . . contains'; ἐπὶ may govern ὅσον, or it may be adverbial.

624. Ἀγγειάδαο, 'son of *Augeias*,' the famous king who owned the (*Augeian*) stalls, which *Heracles* cleansed by letting the river into them.

625. Hiatus.

626. Observe ναιω, of a place, 'to lie.'

627. ἀτάλαντος, 169.

629. ἀπανάσσειτο, ἀποναι-ω. δς refers to Phyleus, who was son of Augeias.

632. εἰνοσί-φυλλον, 'shaking its leaves.' The same stem appears in the title of Earth-shaker, Ἐνοσίχθων, given to the god Poseidon.

634. Observe *e* short before *Z*.

635. ἡπαρον, 'the mainland,' is conjectured to mean Leucas, which was a peninsula in Homer's time, being converted into an island by the Corinthians, who, in the seventh century, cut a canal across the isthmus. ἀντιπέραια, 'the parts over against,' is taken to mean the coast of Elis, which is probable from 626.

636. 169.

637. μιλτοπάρηοι, 'red-cheeked.' μιλτος was a red earth used for painting or staining the timbers of ships. Herodotus (iii. 58) tells us that in ancient times all ships were so coloured. But Homer usually calls ships μελαιναι simply, and these red-cheeked ships are peculiar.

638-644. Aetolia, a very mountainous country north of Achaia on the Corinthian gulf. All these places lie (or lay) near the sea.

Chalcis near the mouth of Corinthian gulf.

Calydon and *Pleuron*, a little more west, and *Olenos* and *Pylene* (destroyed), probably farther west still.

610. ἀγγι-αλον, ἀγγι, 'near,' ἅλς, 'salt' sea.

641. Homer tells (*Iliad* ix. 527 sqq.) how Meleagros, son of Oeneus (king of Calydon), slew the boar which offended Artemis sent, how in a quarrel he slew his mother's brother, and how his mother cursed him. The later story of Atalanta, mingled with this old legend, is well known from Swinburne's *Atalanta in Calydon*.

643. τῷ is governed by ἐπ-ἐτέταλτο (ἐπι-τέλλω, 'to charge') (tmesis).

645-670. Crete and Rhodes. Starting from Mount Ida in centre of Crete, the two chief towns are *Cnosos*, north-east, and *Gortyna*, south. *Lycos*, *Miletos*, and *Lycastos* (these two afterwards destroyed) lay east of Gortyna, *Phaistos* and *Rhybion*, near Gortyna.

In Rhodes he names the three well-known towns, *Lindos*, east, *Ialysos*, north, and *Cameiros*, west.

647. ἀργινέντα (from stem ἀργ-, bright, cf. ἀργυρος 103), 'chalky.'

651. Ἐν | ναλι | φ ἀνδρεῖ | φόντη. This is the best way of scanning this line, so that φ-ανδρ- is one syllable by synizesis. Compare i. 131, 340, 540; ii. 225.

654. ἀγέρωχος, derivation unknown, 'mighty warriors.'

655. διὰ with κοσμηθέντες. τρίχα, adverb (like δίχα), 'into three companies,' 'threefold.'

658. 'The might of Heracles,' a primitive expression for 'the mighty Heracles.'

660. αἰγιός (derivation unknown), 'youth.'

664. Cf. 540.

667. [ξεν, Epic aor., ἔγω, 'come;'] cf. i. 428.]

668. τριχθα, same as τρίχα, 655.

φκηθεν, 'they were settled' (observe the hiatus: the F has vanished, else it would be εολκηθεν).

καταφυλαδόν, 'by tribes;'] for -δόν see 89.

669. ἐκ Διός. In prose they said ὑπὸ Δίῳ, 'by Zeus.' In poetry this was varied with ἐκ and ἀπὸ.

671-680. The Sporades, or islands south-east of Aegæan. They lie thus:—

Syme, } north-west of Rhodes.
Nisyros, }

Carpathos and Casos, south-west of Rhodes.

Cos, north of Rhodes.

Calydnai, probably small islands near Cos.

672. Observe the fit names of Nireus' parents: Ἀγλαΐα, 'splendour;'] and Χάροπος, 'bright-faced.'

675. ἀλαπαδνός, 'weak.'

676. Carpathos gets changed into Crap.; cf. θράσος, θάρσος, κράτος, καρτερός. So in English, local dialects change curds into cruds, Birmingham to Brummagem.

681-759. There remains the district from the Maliac gulf to Mount Olympus. This Homer calls the Pelasgic Argos, cor-

responding broadly to what was afterwards known as Thessaly. It is a wide plain, drained by the Peneios (and its tributaries), which cuts its way, by the famous vale of Tempe, through the coast mountain-range. This range begins in Olympos, and runs out through Ossa and Pelion into the peninsula called Magnesia. The southern part of Thessaly is more hilly, and is known as Phthia, or Achaia Phthiotis. In this region, according to the belief of the Greeks, was the original Hellas (683), whence the name spread to the rest of Greece. Taking the places in their order, they are as follows :—

- Alos* and *Alope* (682), on north coast of Maliac gulf.
Trachis, near Thermopylae.
- (695.) *Phylace*, near upper Enipeus, in Phthiotis.
Pyrasos, on Pagasaeon gulf.
Iton, more inland, near Mount Othrys.
Antron, opposite north end of Euboea.
Pteleon, north of Antron.
- (711.) *Pherai*, near Lake Boibe, between Thessaly and Magnesia.
Glaphyre and *Iolcos*, near head of Pagasaeon gulf.
- (716.) *Methone*, *Thaumacie*, *Meliboia*, and *Olizon*, in Magnesian Peninsula.
- (729.) *Tricca*, *Ithone*, and *Oichalia*, under Mount Pindus, in west of Thessaly.
- (734.) *Ormenion*, in Magnesia again, near head of Pagasaeon gulf.
Hyperia and *Asterion*, not known, but clearly in that neighbourhood.
Titanos is a mountain projecting into north-west end of the Pagasaeon gulf.
- (738.) *Argissa*, on Peneios, about centre of Thessaly.
Gyrtona, also on Peneios, nearer its mouth. *Orthe* is here too.
Elone and *Oloosson* are north of Peneios in the Perrhoeian country.
- (748.) *Cyphos*, on border of Macedonia.
Enienes, were later on the Spercheios; but they must have been farther north now.
Dodona, the seat of the famous oracle, in Epirus. The Perrhoeians must have spread west of Thessaly.

Titharesios explains itself, and the *Magnesians* we have already dealt with.

683. The Myrmidons were the followers strictly of Achilles.

686. *ἐυνώ-οντο*, *μνώ-ομαι* (stem *μνα-*), 'to remember;' 'to remember war,' primitive phrase for 'to engage.'

687. *δοτις* . . . *ἡγήσαιντο*. The mood is really deliberative. See *Language*, 13.

ἐπὶ στίχας is used to mean 'in lines,' literally, 'over' or 'along lines.'

ἡγέομαι governs dative, because it is strictly 'to lead the way for.'

688. For genitive *κούρης* see i. 68.

690. *Lynnessos*, in Mysia (in Asia Minor), near the head of the *Adramyttian* gulf.

691. Thebes; see i. 366.

ἐξαιετο, 'chose out' of the spoil. In i. 162, 299, etc., he says, 'The sons of the Greeks gave her to him.' A 'choice gift' for the general was called *ἐξάλπερον*.

692. *καδ* for *κατά*, i. 593, and Index, 'Assimilated consonant.'

ἐγχεσιμύρους. The second half of this word very doubtful: perhaps *MAR*, 'shine,' and so 'shining with the spear.' Anyhow it will mean 'bold fighters.'

696. *τέμενος* (*τέμ-*, 'cut'), properly the sacred enclosure of a god; here the whole land of *Pyrasos* is called 'the holy-land of *Demeter*.'

697. *λεχε-ποίην* (from *λεγ-*, 'lay,' *ποιά*, 'grass'), 'grassy,' 'with grassy floor.'

699. *ἔχεν κατά* (*κατεῖχεν*), 'held him;' see 39.

700. *ἀμφιδρυφής* (*δρυφ-*, 'tear'), 'with both cheeks torn' in sign of utter grief.

703. *οὐδὲ μὲν οὐδὲ οἱ*, 'nor indeed even they' (in Attic it would be *οὐδὲ μὴν οὐδέ*), so *γε μὲν* for *γε μὴν*, 'however;' *πόθεον*, 'mourned,' 'longed for.'

707. *ὀπλότερος*, 'younger;' doubtful origin; no positive.

707. *πρότερος*, 'elder.'

709. [*δέομαι*, Epic bye-form of *δέομαι*, probably originally *δέφομαι*.]

711. [παρά, Epic form of παρά.]

715. Alcestis, famous in the tale of her dying for Admetos. The story is best known in the beautiful tragedy of Euripides.

720. ἐμβέβασαν (strong pluperfect, from βάλω), 'were on board.'

ἰφί (from ἰς = vis, 'strength'; for -φι, see 363, 480), 'mightily.' Infinitive μάχεσθαι is consecutive, 'so as to.'

722. ἡγαθή [Epic, heightened for ἀγαθός, cf. 77], 'good,' 'rich;' or (less likely) for ἀγα- (very), θεός (divine), as Liddell and Scott, after Buttmann.

723. 'Sick with the evil sore from the baneful watersnake.'

ἄλοφρων (ἀλ-, 'destroy,' φρον-, 'devise'), 'bent on slaying.' ὕδρος, for the later ὕδρα, 'hydra.' The genitive is *origin*.

724. τάχα δὲ μνήσεσθαι ἐμῶν, because Philoctetes had the bow and arrows of his friend Heracles, without which it was fated Troy could not be taken. So (according to the later stories), he was fetched from Lemnos in the tenth year of the war.

It is noticeable that the event which ἐμῶν seems to point to is not mentioned in the *Iliad*.

726. 703.

729. κλωμακόεσσαν, 'craggy,' 'rocky.'

731. Ἀσκληπιῶ. Observe the ι long, for the metre.

732. ἰητήρ, 'a healer' (ἰάομαι).

741. For Peirithoos and the Centaurs, see note on i. 268.

Peirithoos is also noted for his close friendship with Theseus, who helped him in his mad attempt to carry off Persephone from Hades. Theseus escaped, but Peirithoos remained in torture.

743. λαχνῆες, 'shaggy.' The 'shaggy beasts' were the Centaurs.

744. Αἰθικέσσι, near Pindos.

751. ἔργα, 'tilled land,' 'fields.'

752. [πρῶτι, other form of ἔημι, though the first person ἔω is not found.]

753. No doubt the Titaresios discolours the Peneios; and this may have given rise to this imaginative way of putting it, that the Titaresios flows over the other without mixing.

755. 'For 'tis a branch of the water of Styx, the dreadful oath

(of the gods),’ because the gods swore by the Styx (δοτε μέγιστος δρκος δειντάτος τε πέλει μακάρεσσι θεοῖσι, xv. 38).

757. εἰνοσέφυλλον, 632.

758. Observe the sound, Πρόθοος θοός.

761. ὄχα, ‘far’ the best. Derivation uncertain.

764. ὀρνίθας ὤς. The *as* is long, because of the lost letter before ὤς. See *Language*, 17.

765. δ-τριχας ο-ι-έτε-ας, ‘of one hair, of one age’ (the δ-being a relic of stem *sa*, ‘with’).

σταφύλη, properly ‘a bunch of grapes,’ then, from similarity of shape, ‘a plummet.’ So here ‘equal over the back with a plummet,’ literally, *i.e.* exactly of the same height.

766. Apollo served as herdsman to Admetos (φηρητιάδης, 763), and so in Perea (Thessaly) he reared these mares.

767. φόβον Ἄρης, ‘the rout of Ares;’ φόβος being ‘flight’ rather than ‘fear’ in Homer.

773. ῥηγμίν, ‘beach’ (ῥηγ-, ‘break;’ cf. ἀκτῆ).

774. δίσκος, ‘quoit;’ it was a round flat stone or iron, with a thong through a hole in the middle.

αἰγανή (derivation doubtful), ‘spear’ for hunting.

776. λωτός, ‘clover’ (or something like it). It must be distinguished from the famous African lotus (cf. Lotus-Eaters), and from the Egyptian lotus or water-lily.

ἐλεό-θρεπτον, ‘reared in the swamps.’

σθλινον, ‘parsley’ (or some low thick plant of that appearance).

777. The ἀνακτες are the minor chiefs under Achilles, who ‘regret their leader and wander to and fro, and fight not.’

780. οἱ δ’ are the other Greeks, now marshalled to the battle.

νέμουντο, etc., ‘as if the earth were to be devoured.’ νέμεσθαι is ‘to graze,’ and this is here the passive of the same sense.

781. Διτ, with *i* long before the lost letter of ὤς.

Typhoeus, according to Homer, was a monster buried under the earth in the country of the Arimoi, whom Zeus lashes with the lightning.

The myth is clearly a volcanic myth, and the name is from stem *θν-*, ‘to smoke,’ τυφώς being actually ‘a hurricane.’ The fire-breathing monster is buried (volcano), and occasionally moves and

rumbles uneasily (earthquake), and Zeus lashes 'the earth about him' with lightning. Later stories made him a fearful creature with a hundred heads and a fearful voice, and a terrible foe of the gods. Vergil has 'Inarime' by mistake.

782. **δεῖ ἰμάσσει**, 'when he lashes' (subjunctive indefinite without *ἄν*, see *Language*, 13). Notice the splendidly imaginative description of the storm and lightning.

785. **διέπρησσον πεδίοιο**. *πράσσω*, properly to 'work,' 'be active at,' 'accomplish;' so here intransitive, 'sped across the plain.'

786. [**ὥκεία**, Epic for *ὠκεία*.]

791. **ἔσματο** (stem *εἰδ-*, 'look'), 'she likened herself.'

794. **δέγμενος**, 137.

ναῦφιν, here genitive, 363.

ἀφορμηθεῖεν, 'should start,' the *σπποτε* being practically equivalent to 'until.'

795. **ἔισαμένη**. 22. .

προσέφη must be read here, for *μετέφη* (which the MSS. give) governs the dative and *μν* is accusative.

796. **ἄκριτοι**, lit. 'undistinguished,' 'indiscriminate;' translate 'idle.'

797. **ἐπ' εἰρήνης**, 'in time of peace;' a regular use of *ἐπὶ* with genitive.

ἀλῆστος, 'irresistible' (*λίσσμαι*, 'to bend').

800. **ψαμάθοισι** (stem *ψα-*, 'rub'), 'sand.'

801. **πεδίοιο**, 'over the plain.' A genitive used to describe the sphere of movement. Perhaps the genitive in 785 is this, though that may be due to *διὰ*.

804. **πολυσπερής**, 'wide-spread' (*σπερ-*, stem of *σπείρω*, 'sow;' cf. *spargo*, etc.)

The sense is, 'Let each one command his own troops, set them in order, and lead them out;' so that they are drawn up by tribes or cities, and are thus enumerated.

808. **ἐπὶ τεύχεα**, 'to get their arms.'

810. **ὄρυμαγδός**, 'uproar.'

811. **πόλιος**. The last two syllables coalesce into one (synizesis), and so it is long.

κολ-ώνη, 'mound.' (The notion of the stem κολ- is something 'standing up'; cf. *collis, culmen, columna, culmus*, etc.)

812. περιδρομος ἐνθα καὶ ἐνθα, 'clear on this side and on that.'

813. Βατίεα (βάτος, 'bramble'), 'the thicket-hill,' apparently being left uncared for, so that the thorns grew on it.

814. πολυσκάθμιοιο (σκαρ-, 'leap'), 'nimble.'

For the notion of the different language of gods and men, see i. 403.

816-843. THE TROJANS.—We have Τρῶες proper, who lived in Troy; Δαρδάνιοι, who lived in the district of Dardania, near the lower end of the Hellespont; Ζελεα, north-east of Ida range, near Propontis. The four places in 828-9, which were in the north of the Troad, near Lampsacus:—Arisbe, Percote, Sestos, and Abydos, are all on the Hellespont, near together (Sestos on north side); Practios, a river flowing into Hellespont above Abydos.

816. κορυθ-αίολος (κόρυς, 'helmet,' αἶολος, 'quick-moving,' 'glancing,' used of various things, snakes, armour, wasps, horse-hoofs, etc.), a permanent epithet; cf. 408, and *Introduction*, p. 21.

818. μεμᾶότες ἐγγείησι, 'eager to ply their spears,' dative instr.

μέμαα (from stem μα-, 'desire') has notion of 'pressing forward,' 'zealous,' 'keen.' The quantity of α is according to convenience; we find μεμᾶώτες and μεμᾶοτες.

820. This is Aeneas, of whom Vergil's great poem treats.

821. κνήμος, properly 'leg,' 'limb,' as we say, 'spur' of a mountain.

824. νεάτων [Epic superlative from νεῖος = νέος], originally 'newest,' so 'latest' (cf. *novissimus*) or 'furthest,' as here. He is speaking of the northernmost end of Ida.

(Observe ε short before Ζ).

827. ᾗ καὶ . . . ἔδωκεν, an imaginative Epic way of saying that he was a great archer.

832. οὗς, possessive 'his;' for the original form, see i. 307. The ε is lengthened before the digamma, much as it is before liquids. (See *Index*, 'Liquids.')

(For ἔα-σκ-ε, see i. 490).

833. φθισήνωρ, 'man-slaying,' constant epithet of war.

836. Sestos and Abydos, well known from the famous story of Hero and Leander.

838. -θεν. The suffix means 'from.'

839. The Selleis was a little river from the hills to the Hellespont.

840. Πελασγῶν. Who and what the Pelasgians really were is one of the vexed questions of scholars and antiquaries, into which it would not be proper to enter. The Greeks regarded them as an old race, once widely spread, of which, in historical times, only scattered remnants were left, as in places in Asia, in Lemnos, and Imbros, etc. Thucydides, iv. 109, speaks of them in Acte, a promontory of Chalcidice, and says they came from Tuscany, and inhabited Lemnos and Athens once. Herodotus, i. 57, says their language was 'barbarian,' i.e. not Greek.

ἔγχεσι-μῶρων, 692.

841. ναυετάσσκον, 539.

844-877. THE ALLIES.—*Thracians* (144); *Ciconians* (846), on the coast of Thrace, west of Hebrus; *Paeonians* (848), far away in hills of Macedonia, on the upper Axios (849) which flows into the Thermaic gulf; *Paphlagonians* (851), on the Euxine. [The *Parthenios* (854) is a river dividing Paphlagonia from Bithynia, and the places all lie not far from each other on the coast.] *Halizonians* (856), unknown, probably east further; *Mysians* (858) and *Phrygians* (862), in the north-west of Asia Minor; *Maeonians* (863), on the upper Hermus in Lydia, and the *Carians* (867) and *Lycians*, on the south and south-west coast.

845. ἀνά-ρροος ('very' flowing), 'swift.'

ἔεργε, 'keeps,' 'contains.' ἐ- added at beginning, as in ἔϊσας, ἐέλκοσι, ἐέλδωρ.

848. ἀγκυλότοξος (ἀγκ-, 'bend,' τόξον, 'bow').

850. -κίδναμαι, 'to spread' (stem σκεδ- 'scatter,' σ lost, as so often before consonant).

851. Πυλαμίνεος λάσιον κῆρ. A strange expression, lit. 'the shaggy heart of Pylæmenes,' i.e. the rough-hearted, strong-hearted Pylæmenes. For 'shaggy,' see i. 189. Such expressions as 'the might of men,' i. 387, 'the strength of Heracles,' v. 638, are common in the primitive poetry for 'the mighty men,' 'the strong Heracles.'

852. These *Everoi* later settled on the north of the Adriatic, and became the Veneti (Venice). Their country here produced 'wild mules' it seems, (*ἡμι-ονος*, 'half-ass,' being the Greek for a 'mule').

858. *ολωνιστής* (*ολωνός* 'bird'), 'augur.'

859. *ἐρύσσατο*. *ἐρύομαι*, 'to draw to one's-self,' so 'to protect;' then by a sharp (though natural) transition, 'to guard against,' 'ward off.'

Compare 'Sed non augurio potuit depellere pestem,' Verg. *Aen.* ix. 328.

861. *καταίξω* (derivation unknown), 'to destroy.'

862. *Ἄσκανίης*, lake (and city) in Bithynia, not far from Propontis.

The son of Aeneas in Vergil is hence called Ascanius.

866. *Τρῳάει*, a high mountain near the Hermus.

867. Observe that *ἡγέομαι* means both 'to lead (intransitive) for' (dative), and 'to be leader of' genitive, the latter construction being like *ἀρχεῖν*.

βαρβαροφώνων, 'of rude speech.' Homer simply means that the Carian tongue was more outlandish and rough than others; not to distinguish the Carians as non-Greeks from the other Asiatic tribes on the Trojan side.

868. *ἀκριτόφυλλος*, 'of countless leaves' (lit. 'undistinguished').

869. *Μαίανδρος*, the Carian river; whence the English word 'to meander.'

872. *ὅς*; 'he,' Nastes, as the *sense* requires; this shows the relative word in its original demonstrative use, and also shows how easy was the change to the true relative. Our English relative 'that' is still used both relatively and demonstratively.

ἥτις *κούρη*. Observe the true Greek contempt for finery in war, as effeminate, a feeling which the Persian wars brought into great prominence.

873. *ἐπὶ ἤρκεσε*, in its original sense (*αρκ* = Latin *arc*-), 'ward off.'

875. *ἐκόμισσε*, 'carried off.'

877. *Ξάνθου*, one of the famous rivers of the Troad.

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